THE
International Record
OF
Charities and Correction
Edited by FREDERICK HOWARD WINES

Vol. II., No. 8
November, 1887

G. P. PUTNAM'S SONS, New York and London

Published Monthly
10 cts. per No. $1.00 per Year

THE CHARITIES OF NEW YORK.

The 20th annual report of the State Board of Charities of New York contains many interesting facts and suggestions. It appears that the annual cost of the public and private institutions subject to the visitation of the board is about twelve million dollars, or a million a month. The appraised valuation of the property held by these institutions is $52,000,000, or a million for every week in the year. The number of persons cared for by them averages between 60,000 and 65,000, of whom one third are orphans and dependent children, and about one fourth are insane or idiotic. These figures convey a faint notion of the magnitude of the interest involved, of which so few people, even though well-informed on other subjects, have any conception.

The board wisely devotes much of its attention to the prevention and cure of pauperism, and gives an admirable summary of the measures which it regards as most important to this end :

A more careful and discriminating administration of out-door relief.

The construction of poorhouses and other institutions of charity upon plans of inexpensive, detached buildings, rather than congregate, costly structures.

The removal of dependent and delinquent children from contact with adult paupers, vagrants, and criminals.

The prompt treatment of the acute insane in curative hospitals, and the supervision, by the State, of the chronic insane requiring the oversight and care of asylums.

The separate custody, supervision, and care of adult idiotics and feeble-minded, of both sexes.

The reformatory treatment of disorderly and vagrant young women, by the State, under the supervision of their own sex.

The removal of pauper, lunatic, and othewise disabled and helpless persons, sent or coming into this State, to their homes or the communities to which they properly belong, in other States and countries.

An admirable programme, as far as it goes, and one which similar boards in other States would do well to adopt.

With respect to the last item, the board speaks intelligently and with a due sense of the magnitude of the evil referred to.

Few persons outside of officials called upon to deal with the infirm and dependent classes, are aware of the large number of paupers, insane and otherwise helpless persons, who drift, or are thrust upon the State for support, through various channels, from other States, communities, and countries. The position of the State upon the seaboard, with its large port of foreign entry, and unrestricted communications with other seaports, its numerous concentrating lines of transportation and routes of travel leading to it from all directions, and its extended and exposed Canadian front, render it comparatively easy and convenient for these classes to drift or be sent within its borders, as burdens upon its charities ; and the extent and variety of these charities, with their generous and comfortable appliances, seem to stimulate and even invite them to come to it in the hope of permanently enjoying their unrequited benefits. The great evils from these sources received their first check in 1873, under the act respecting State paupers, and they were further repressed by the act of 1880, providing for the removal of lunatic and otherwise infirm alien paupers shipped to this country from abroad, to their homes in different countries of Europe.

The records show that the number of State paupers committed to the custody of this board, in poorhouses and almshouses of the State, under the act of 1873, to October 1, 1886, a period of thirteen years, has been 16,309, or an average of over 1,250 per year ; and the number of these removed to their homes or places of legal settlement in other States and countries, has been 9,799. Had they continued in the poorhouses and asylums of this State, they would have entailed in a single year an expenditure of about $1,200,000, or nearly three times the entire expenditures under the act, since it went into effect. The whole number of lunatic and otherwise infirm alien paupers removed and sent to their homes in different countries of Europe, under the act of 1880, has been 623.

Nearly one fourth of all those returned abroad, landed at Quebec or Montreal. Not infrequently paupers from a European workhouse or almshouse, have been found ticketed (passage paid) direct from it to cities in the interior of the State, sent through New York City, Boston, Quebec, or Montreal, in the expectation, by deporting them across the sea, of putting upon our shoulders the burden of supporting those whom their relatives and natural protectors, in the places where they were born and bred, have grown weary of providing for.

The examinations of the board, necessary to the proper performance of its work in this direction, have led to careful study of the subject of immigration and migration, and made it familiar with the practices of various States and countries in the shipment of their pauper and infirm classes to this State, with full knowledge of the localities from which they are mostly sent, and the numerous sources and agencies through which they are aided to come.

The steady increase in the number of insane in custody, the board believes to be due "almost wholly to the shipment of insane and otherwise enfeebled persons to our shores, from different countries of Europe." In this opinion we do not concur, for the reason that the same increase is observable where this particular cause does not operate, at least to any marked degree.

The board does not approve of the system of dealing with boys who need the restraints of a reformatory discipline now in vogue in the State of New York. It believes that the existing houses of refuge are too large, and that proper attention is not paid in them to classification. It also disapproves of the practice of training their inmates in mechanical work, usually the tending of machines, rather than to farm-work. It desires to see a system of small country reform schools substituted for it, and submits the draft of a bill for an act for the formation of societies for establishing reformatories to diminish the sources of crime.

With regard to the institutions under the charge of the Department of Public Charities and Correction of the city of New York, it renews its recommendation that it be broken up into three departments, one to have charge of the criminals and able-bodied paupers ; one of the sick, insane, and helpless ; and the third to have the care and supervision of the dependent children of the city, who numbered 20,005 in the year 1885, and cost the city $1,505,663 from its public funds.

NEW JERSEY STATE CHARITIES AID ASSOCIATION.

The first annual report of this organization submitted to the legislature shows a good start made, and it is to be hoped that the visits of the members, authorized by the courts, to the county institutions, may be so wisely managed as to result in great improvement of their condition and methods. The society maintains a children's home in Morris county. We observe that it memorialized the legislature, at its last session, for a separate prison for women ; and that it is urging upon the chosen freeholders of Warren county the importance of establishing a county children's home. No doubt the work of the association will broaden out as it proceeds. There is always work for willing hands to do. To know precisely what most needs to be done, and what it is wise to attempt first, sometimes requires consideration. We may remark that, without detailed proof of the state-

ment, we are unprepared to believe the assertion on page 18, that "it costs the local authorities of the State of New Jersey, for the care of in-door and out-door paupers, exclusive of indigent insane and tramps," $783,000 per annum. The expenditure reported under these headings in the State of New York, with between four and five times the population of New Jersey, is $1,200,000. In Pennsylvania, with nearly four times the population of New Jersey, it is $1,500,000. To give weight to our conclusions, we must first show that we know the accuracy of our premises; can the approximate accuracy of the estimate which we question be established?

OUR LETTER-BOX.

I have enjoyed so much every meeting I have had with my friends in the States, and derived so much benefit and inspiration from them, that, like yourself, I wish for still closer relationship, and will hail with delight every step taken in that direction. You will be pleased to know that the meeting of the Prison Association here has resulted in the awakening of a more lively interest among the people generally, and especially among the judges and magistrates, on the subject of crime and prison management. I had a very gratifying proof of this a few days ago, in a conversation I had with one of the Superior Court judges. Our worthy mayor is also preparing an address for publication, on "habituals." And the attention of Mr. Mowat, the attorney-general of this province, is given to the subject. It cannot be said that crime is on the increase with us, but the ranks are constantly being supplied with young offenders. The prevention of this, and the mode of dealing with "habituals" are occupying considerable attention. JAMES MASSIE.

CENTRAL PRISON, TORONTO, October 19th.

During the past few months we have made some improvements; we have papered our large dormitory (formerly our chapel) and painted the walls, until, in our eyes, it is now one of the finest congregate sleeping-rooms in this or any other State. The ceilings of our school-rooms have also been papered, and the walls painted, improving their appearance so much that now the old gas-fixtures cry out to be changed! The steps in front of the main building have been reset with Wapaca granite. We have commenced to bore an artesian well, and are now down 800 feet, but not any sign of water. For some time we have not had water enough to bathe the boys; and, since the Vermilion river has got so cold as to preclude swimming, we are in no fear of being drowned. For this waterless condition of things I have been blaming St. John and our not having a barometer. Now we have a barometer, but inasmuch as there is no change for the better, St. John and the prohibition party must stand it. "Fire!" that word makes me *shiver!* Should such a thing happen, we could only stand and note the pile of ashes. We made a small display at the Educational Exhibition in Chicago. Our boys, if no more, have made a record in base-ball this summer. They won several prizes in the neighboring towns, and finally won the tournament in Pontiac, without losing a game. These games were very popular in Pontiac, and the citizens stood loyally by the boys, from Congressman to farmer, and church elders grew hoarse, shouting. "How about the moral training?" you say. That is a tender spot. Only the roll of time will answer. It is a small and easy matter, to hear many vows and promises, mixed with tears, in private meeting. Such things can be worked up as you would turn a mill. But the grist! the quality of that is only determined in after years. I would rathing plant a bulb, knowing that it would lie concealed in the earth for a decade, if I knew that then it would spring up, with vital energy to withstand the heat of summer suns and the chill of winter snows, than to see it burst into leaf, and bloom, and then wither and die on the first chilly night in autumn. J. D. SCOULLER.

STATE REFORM SCHOOL, PONTIAC, Ill., October 19th.

OMISSION CORRECTED.

In our list of standing committees of the National Conference of Charities (page 99), we omitted by accident the *Committee on Hospitals*, which is composed as follows:

Arthur B. Ancker, M.D., St. Paul, Minn.; J. W. White, M.D., Philadelphia; Edward Cowles, M.D., Somerville, Mass.; Lucien G. Howe, M.D., Buffalo, N. Y.; George H. M. Rowe, M.D., Boston; John S. Billings, M.D., Washington, D. C.; Henry M. Jones, Cincinnati; P. S. Conner, M.D., Cincinnati; Albert Vandeveer, Albany, N. Y.

CHIT-CHAT.

The Editor, having accepted an invitation to attend the Pacific Coast Conference of Charities, in San Francisco, expects to be absent from home during the month of December.

The delay in the publication of the October RECORD was due to a strike among the printers of New York City; that in the publication of the present number is owing to the proofs having gone astray in the mails.

The adoption of the Bertillon system of identification of criminals by the American Wardens' Association is commented upon in the daily papers of London. The *Times* says that "it will probably become the chief and recognized means for criminal identification throughout the world," and that it promises to become very useful for the detection of offenders and the discouragement of crime on both sides of the Atlantic." We like the phrase *discouragement of crime;* if the wardens can do any thing to discourage it, honest men will indeed have good reason for rejoicing.

The *Evangelical Churchman* (Toronto) concludes a brief but appreciative notice of the Prison Congress in that city with the following words: "There is no good reason why this society should not broaden into an International Association, and we trust that one result of the Congress being held in Toronto will be that steps will be taken to enlarge our own excellent Prisoners' Aid Society into a branch of a Prison Reform Association which shall embrace in its operations the whole continent of America."

PERSONAL.

Mr. J. Horace Kent, who was appointed October 1st, to succeed Mr. F. S. Dodge, as warden of the New Hampshire State Prison, at Concord, was with Chief Washburn in the United States Secret Service, as he had been with Whitley and also with Wood. He was appointed sheriff of Rockingham county, New Hampshire, while with Washburn, and held the position until July last. He was also a special agent in the Provost Marshal's Department in the same State from its creation until it was abolished.

Mr. Clement K. Fay, of Boston, has resigned his membership in the Massachusetts Board of Prison Commissioners, on the ground that "the duties of the office demand one's constant and careful attention, to the practical exclusion of all other regular work. Within the current year the so-called indeterminate sentence has come into operation, and the duties of the commissioners have thereby been much more than doubled." Gov. Ames in his letter accepting this resignation says that he does so with reluctance, and adds: "While you have been a member of the board, you have spared neither time nor trouble in the performance of your duties, putting into your work an interest that made it of the highest value."

Dr. W. B. Fletcher, who was a candidate for reappointment as medical superintendent of the Hospital for the Insane at Indianapolis, has been superseded by Dr. T. S. Galbraith, of Seymour. Both of these gentlemen are Demo-

crats, yet the cause of the change is said to have been mainly political, the fight being within the party. Dr. Galbraith, the new superintendent, received his medical instruction at Ann Arbor and the Medical College of Ohio in Cincinnati. He is forty-five years old and graduated from the latter institution in 1866. He has been practising his profession at Seymour since. Those who know him say that he is a man of good character and a fair physician. Dr. Fletcher will establish at once a sanitarium east of the city.

PENNSYLVANIA DIRECTORS OF THE POOR.

By Robert D. McGonnigle.

Our convention at Gettysburg was very largely attended. There were about three hundred delegates registered, though many of them came more for a visit to the battle-field than to our meeting.

We had some interesting papers read, and, while we did not accomplish as much as I had hoped for, we made a start at some things that I think will be of great help and importance to us. I refer to the revision of the poor-laws of this State. They are all very old, and not at all suited to the requirements of this time. We have put matters in such shape, that I think a commission will be appointed to revise them, and report a bill for an act to be passed by the next legislature. This, if we can succeed, will be of great advantage to the entire State.

The soldiers' orphan schools are about to be closed, and it is proposed to reopen them as industrial schools for dependent and neglected children. I think that we can carry out this scheme also. It meets with some opposition, but every thing meets with opposition when first presented.

To bring these changes about will take considerable work, but I am determined to do my best to have it under way when we meet again next year. I am very busy with my private affairs, but am still interested enough to keep up our association.

Pittsburgh, October 24th.

THE ILLINOIS SOLDIERS' AND SAILORS' HOME.

What may be called the unexpected features connected with the workings of our institution are, in my opinion, of particular interest, and they are divided into two prominent ones, to which only I will refer :

First. The effect on the physical and moral condition of members from a residence at the Home.

Second. Some of the results growing out of a subdivision of the population into such small groups and the establishment of a series of families, instead of the aggregation usually seen in the national and other Homes.

It must be remembered that the Soldiers' and Sailors' Home is substantially a hospital. All of those admitted are physically unable to earn a livelihood. Many of them on entering are suffering from chronic diseases in an advanced stage, and nearly all require continuous medical attention.

A large number of them are from the county poorhouses, where often they have suffered from insufficient nutrition and other neglect. A few are simple-minded or otherwise mentally affected. A certain proportion are able to do some manual labor, but the men, as a rule, are confirmed invalids. The noticeable feature in this connection is the physical improvement, rapid in many cases, gradual in nearly all others, where a beneficial change is possible. The men who are feeble—impoverished by want of nourishing food and lack of care generally—strengthen and develop speedily, and we have had several cases where, thus improved, and believing they could maintain themselves, they have asked for and received a discharge or a long furlough and left the Home. The cleanliness enforced, the sufficient clothing, and the habits of out-door exercise formed, tend also to cure these unfortunates, and always to better their condition. The benefit to their moral and social condition is quite perceptible. Before coming to the Home, most of them were comparatively isolated, and their lives were lonely, cheerless, friendless. Here they have friends ; they meet old comrades ; they tell the old war stories, recall the old campaign, and mayhap, shouldering a crutch, will "tell how fields were won" ; or, as a friend once expressed it, "they will sit together in groups, and discuss the mistakes of every military genius from Julius Cæsar down."

The social advantage which they secure at the Home contributes largely to improve their condition in every way, and this is seen in the influence of the better element or the worse. There are, of course, all grades of men, good, bad, and indifferent. There are some hard to manage, and some that prove incorrigible ; but it is pleasant to say that the orderly, peaceable, and quiet ones largely predominate, and that their example is having an excellent effect. To stimulate this tendency, to encourage the sober and steady ones in this work of reform, should be always kept in view by the management. With their friendly influence exerted in the close family relation of the little cottages, disorder, dissipation, and all rule-breaking will be kept at the minimum. The enforcement of a reasonable discipline is, of course, imperative, but I have great faith in what may be accomplished by patience and tact in learning "the approachable side," which every man, good or bad, seems to have. I must not forget to mention the fact that many of the men, after becoming acquainted, evince a decided interest in each other, and evidence it by a tender treatment of the blind, the feeble-minded, and the seriously sick, and a desire to help the more unfortunate generally.

The division into families is more thoroughly carried out, I believe, than in any similar institution. The members live in a building as nearly approaching the family residence as practicable. They have sleeping-rooms for six each, sitting- and reading-rooms, dining-rooms and toilet-rooms, all under one roof. The allotment to present cottages is thirty-three. The result of this subdivision is apparent in giving the occupants of each cottage a special pride in the condition and appearance of themselves and their house, that it shall not be less cleanly and less orderly than another cottage, that its reputation for good conduct shall not be inferior. The rivalry thus created has a most healthy effect.

The inferences from what has been above written are these : That the State of Illinois, in establishing the Soldiers' and Sailors' Home, builded better than was contemplated. A refuge, an asylum it may be, was alone intended, but the Home is more than these. It is a reformatory ; it is a sanitarium ; it is a grand humane institution, where those afflicted by moral and physical diseases are sometimes cured, and often much improved, where helpless disabled veterans, men whose lives have been darkened in the solitude of poorhouses, and who have eaten the bitter bread of dependence in many ways, are lifted up and enlightened and made happier and better.

I claim that all this is not mere sentiment, but that it illustrates good practical curative work in the field of humane endeavor.

The State never instituted a nobler work, for here she pays a debt of gratitude by earning gratitude in return.

Presents from the friends of pupils or patients in a public institution are to be deprecated and refused by an honorable man. So are testimonials from subordinates. Of all forms of giving and receiving, none are so abhorrent to good taste and right feeling as gifts to an employer from his employés. Take nothing from anybody, and you will incur no unpleasant obligations, which is equivalent to saying that you will keep your independence and your integrity. Preserve your self-respect, and you will be respected.

"THE FORKS OF THE ROAD."

In a speech made some years ago by M. Choppin, formerly the Director of Prisons in France, after remarking that we make too much use of the prison as a penalty for crime, and that we ought to place more reliance upon premonitory punishments, since the prison, though it may terrify criminals when viewed from afar, has undoubtedly a corrupting influence upon those who inhabit it, he said :

> But, for those whom it is indispensable to strike, the great point is to strike with certainty and precision. For that, I know but two rules to follow. Convicts sentenced to short terms of imprisonment, should be treated on the separate system ; if sentenced for long terms, they should be treated on the progressive system.

Hear, hear ! The separate system and the progressive system are the only two that deserve the name of systems of prison discipline, properly so called. Both are good ; but the application of one is to prisons of one class, of the other to a different class of prisons. One answers for short-term convicts, the other for convicts of a deeper shade of criminality. Excellent ! We have never seen a better or clearer statement of the conclusion to which our own thought has been tending for many years past.

In this country the type of the cellular system is found in Philadelphia ; that of the progressive system at Elmira. Mr. Vaux and Mr. Brockway—two names alike distinguished in the history of American prisons—may be taken as representatives of two opposite tendencies, which are discoverable everywhere. England has adopted, for example, the progressive system, though it has not yet fully developed it ; while Belgium is committed to the separate system, of which it has perhaps given to the world the best example, in the famous prison of Louvain.

But the trouble with our American prisons, when it is sifted to the bottom, is that they are organized and managed on no system. They are mongrel institutions, governed at haphazard, with no distinct purpose to effect the reformation of the men and women committed to them, but conducted for the pecuniary profit of somebody—either the officers, the contractors, or the taxpayers, as the case may be. Admirable machines, in many respects, we must admit that they are : well oiled, highly polished, put together with great mechanical skill, and capable of running at a high rate of speed, and with an almost unlimited supply of steam. But they grind out—what ? shoes, furniture, harness, bricks—any thing but men !

As to our jails, there is little difficulty in securing a nominal assent, on the part of all who know any thing about them, to M. Choppin's assertion that they *ought to be* organized on the separate or cellular system. But what good does it do to say so ? We cannot get it done.

As to our higher prisons, we are so in love with machinery and with money, that we are blind to their radical defects. The annual reports of the officers are replete to nauseation with self-praise and self-congratulation. We do not charge that they make false statements. As manufacturing establishments, our prisons are a success, and those who conduct them have a right to say so. But is that the function of a prison ? or the true aim of prison discipline ? God forbid ! The point of view of the great majority of prison wardens and prison inspectors or commissioners, is too narrow to be true. Open your eyes, gentlemen ! and see what M. Choppin sees !

Progress in prison management in America means as follows : First, it means that the reformation of the convict shall come to be regarded as a higher end than the saving of money to the taxpayers, or making money for prison contractors. It means that by the words "prison discipline," shall be understood something more than guarding against escapes, enforcing obedience to rules, and making a good financial exhibit at the close of the fiscal year. It means that we shall acknowledge that prison discipline, in its true signification, can scarcely be said to exist on this continent ; the very idea of it is not in the minds of legislators, governors, judges, or prison officials,—with certain honorable exceptions, of course. It means that, for the realization of the discipline to which we refer, it is essential to adopt one or the other of these two systems—the separate, or the progressive ; we must choose between them. It means that a thoroughly good prison organization will not dispense with either ; each of them has its proper place, and should find it. Finally, it means that, under either system, prison labor shall cease to be regarded as a penalty or as a source of profit, and be made use of only as a means of treatment ; which would remove the stigma cast upon all labor by our present attitude toward it, and reduce the competition of convict with free labor to its lowest reasonable terms.

The indications that we are coming to these positions are abundant on every side. The next twenty years will show more decided progress than the last twenty. And let every honest man say, Amen !

A PROFESSIONAL HORSE-THIEF.

The following tale was told by Warden McClaughry, in an address to the Anti-Horse-Thief Association of Illinois at its annual meeting in Springfield :

> It is a remarkable fact that of all classes of thieves, horse-thieves seem to be the most inveterate. When once a man has stolen one horse, the desire to steal another seems to become a mania. Such thieves rarely repent or reform, but as often released from prison they usually resume their nefarious calling. I have known men to be convicted and sentenced for horse-stealing as often as six or eight times. One man at Joliet was first sentenced to the State Penitentiary sometime in the 40's. This man is now serving his seventh term for horse-stealing, and accepts the vicissitudes of his vocation as philosophically as an ordinary farmer would the loss of a carefully cultivated crop, or a broker the failure of a well-laid scheme of speculation. Just before the termination of this man's sixth term he vowed reformation and seemed to have determined to become a better man. The prison officials really thought he would lead a better life this time, and on his liberation, when he shook hands all round, he was presented with sufficient cash to procure him a citizen's outfit and to support him for a reasonable period until he should find remunerative labor. A few months passed by, probably three or four. One day, just after the close of a term of court in one of the counties of Southern Illinois, a sheriff was seen entering the prison, leading this irrepressible convict—again sentenced to five years for horse-stealing. "How is this ?" said I ; "I thought you were to reform sure this time and go into some honest business ?" "Well," replied the convict, "I was just ready to begin an honest business when they caught me. I had picked up three buggies and four horses, and was almost to the Mississippi river, ready to cross over into a little Missouri town to start a livery stable and lead an honest life, when the officers caught me. The truth is, warden, the cruel minions of the law give us poor devils no chance to reform. [Great laughter.] We are persecuted. That 's what it is—persecution."

PRISONERS' SUNDAY.

In the State of New York the 30th of October was observed as "Prisoners' Sunday." This custom originated in a resolution adopted by about 170 clergymen, at a meeting held in the city of New York, February 26, 1884.

This practice has been adopted by the State of Michigan, where the State Board of Corrections and Charities this year issued an eight-page sheet, in which they suggested the observance of the 23d of October as Prison Sunday. They recommended that at least extracts of the sermons preached be published in local papers, and copies sent to the secretary of the board. In this sheet they printed in full Mr. Eugene Smith's paper on "County Jails" and an article by General Brinkerhoff on "Prison Punishments," with other reading matter and statistics calculated to inform clergymen as to the general nature of the question under discussion, and closing with the announcement that $1,000 is needed to establish in Michigan a Home of Industry for Discharged Prisoners.

THE COLONY SYSTEM.

What is true can never perish. Therefore all that is true and for all time, in the Kirkbride propositions relating to buildings for the insane, will survive. Yet it cannot be denied that the undue and tyrannical domination of these propositions over the minds of men was shaken, when the Willard Asylum was established; and overthrown, with the creation of the Hospital for the Insane at Kankakee. Dr. Andrews informed our foreign visitors to the International Medical Congress that "this departure from established usage provoked discussion, and called forth prognostications of failure; experience however proved the practicability of the plan, and familiarity with its details showed its advantages for the purposes for which it was designed." He said further: "As showing the probable direction of changes, it is proposed by one of the State asylums to erect a series of buildings, as a colony, some miles from the hospital proper."

The institution alluded to by him is the Michigan Asylum for the Insane at Kalamazoo; and the details of the plan were explained to the Association of Medical Superintendents, at Detroit, by Dr. George C. Palmer, of Kalamazoo, and to the Conference of Charities, at Omaha, by Dr. Henry B. Hurd, of Pontiac. Dr. Palmer said:

> The definition of the word colony is a company of people transplanted from their mother country to a remote province or country, and remaining subject to the jurisdiction of the parent state. Preserving the analogy, the colony system means a company of patients transplanted from the parent institution to a settlement specially prepared for them, remaining dependent upon the parent institution for its support and management.

It is proposed to build detached wards for 30 patients each, on a farm at some distance from the present asylum; to place a resident physician in charge of this group of detached wards, and to connect it by telephone with the asylum proper; to remove to it a selected class of quiet, chronic patients; and to employ them in farming and in domestic avocations to a greater degree than is possible in an institution on the Kirkbride plan.

We are carried back in thought to a happy summer day, nine years ago, spent with Dr. Labitte, at Clermont, in sunny France. His son, Dr. Georges Labitte, had presented to the Medical Faculty of Paris, the year previous, a thesis for his doctorate in medicine, a copy of which in print was kindly given us, entitled, "De la Colonisation des Aliénés," that is to say, the Colony System, and it lies upon our table, as we write. The asylum at Clermont (Oise), he says, was perhaps the first to put this system to the test. We assume that our readers are familiar with its main features—the farms of Fitz-James and Villers, and the laundry at Becrel. We looked them all over with care, and were satisfied of the practicability of the scheme, but recall that we thought that the comfort of the patients in the colonies was purchased partly at the expense of those in the parent institution.

Between an overgrown establishment on the linear plan and such a colony as is proposed in Michigan, it may be admitted that Dr. Palmer clearly shows the advantages of the latter. It is, as he says, less costly, it admits of greater freedom and more occupation, it insures a more thorough classification of patients, it gives them the opportunity for a change of scene and of surroundings, and it cultivates in them the faculty of self-control. But it is not so easy to see wherein consists the superiority of detached wards at a distance from the main structure over detached wards nearer at hand. In the case of the Kalamazoo institution, we understand that the asylum already owns the farm of 256 acres on which it is about to plant its colony, and so to utilize it to the best advantage. But in the case of a new institution, why is this plan better than those already adopted for Kankakee, for Toledo, for Richmond, for Clarinda, for Ogdensburgh, and for Islip? To this question Dr. Palmer returns no reply.

It seems that the old controversy over the congregate and the so-called "cottage" systems of construction of insane hospitals is already disappearing in the mist of the past, and that we are about to enter upon a new debate, in which the friends of detached wards are to dispute about the distance at which they shall be placed from each other, and from the central hospital proper. The extreme opinion is that of the Wisconsin Board of Charities, which, as is well known, advocates placing them as far apart as in different counties of the State.

All of these experiments are worth trying, and the result of differences of opinion is progress, which we all alike desire. But thus far we see no reason to doubt the general correctness of the principles upon which the Kankakee hospital was founded, though it is open to criticism in some of its details, as was to have been expected by its projectors. We agree with Dr. Wise, that "*where a sufficient acreage cannot be secured adjacent to the hospital domain*, and where supplementary accommodation for the quiet, harmless, and industrious class is desirable, the feasibility of the colony system can hardly be questioned. *The separation from the parent organization should be only so far as to procure a good and ample location.*"

We do however applaud and call attention to Dr. Palmer's declaration that "thirty is about as many as can live comfortably in one house and be subjected to the same management: more would necessitate two classifications [not necessarily—Ed. RECORD]; besides, *the idea of a home would be destroyed and that of the asylum preserved.*"

Finally, we must crave permission to express a mild doubt as to the expediency of adding on detached wards to existing institutions, built on the Kirkbride plan, and already possessing a capacity of several hundred patients. We doubt it, for four reasons. (1) Because such enlargement necessitates changes in the administrative and domestic departments, which will in the end cost more for their accomplishment than the erection of new structures. (2) Because the proper proportion between the amount of provision on the close asylum plan and that in the detached wards cannot be established; and the depressing influence of the main building cannot be counteracted by the lighter buildings which surround it. If detached wards are to be added to these institutions, then we favor the colony system, so far as they alone are in question. (3) Because the burden of responsibility already resting upon the shoulders of the superintendent of a large institution for the insane is already great enough, without being increased. (4) Because we still believe in Dr. Jarvis' principle, that insane hospitals should be brought near to the people, and not draw patients from too wide a territorial area.

There is danger that the present popularity of detached wards may develop into a craze, and that under its influence foolish experiments will be tried, which will result in disappointment and vexation of spirit, which will hinder the advance of the real reform which has been begun. It is well to remember the ancient maxim, and "make haste slowly."

THE OGDENSBURGH INSANE ASYLUM.

The following description of the plans for the new asylum for the insane, at Ogdensburgh, New York, was read by Dr. P. M. Wise, before the Association of Medical Superintendents of American Institutions for the Insane, at Detroit, and printed in the October number of the *Journal of Insanity*:

> The commission to locate and provide plans for a State asylum in Northern New York, embodied, in the design submitted to the legislature, their conception of the typical combined hospital and asylum. This commission, by a gratifying unanimity, were determined upon obtaining an ample acreage for the asylum domain, and the legislature, in accordance with their recommendations, appropriated for the purchase of nearly 1,000 acres of well-improved land, on the St. Lawrence river, near the Thousand Islands, or one acre per patient, for the ultimate capacity which it is supposed the asylum will reach. The land is a sandy

loam, and is easily worked—a feature by no means insignificant in its relations to the care of the chronic insane. It lies upon a modest bluff, at no point more than 50 feet above (and overlooking) the river. The environment can be made at a small expense ideally perfect. The commission having in view a mixed asylum for ultimately 1,000 patients, designed a hospital with a capacity of one fourth of that number. The chronic class are provided for in detached houses with more than a nominal separation. The grounds admit of a park arrangement; and straight streets or drives are not designed, nor a rectangular or geometric arrangement of the houses. There is a farmer's cottage for 50 patients, and a gardener's cottage for a like number, situated most conveniently for their labors. With the exception of the infirmary pavilions, the style of structures is diversified and broken as much as possible. Sitting or day-rooms are provided on the first, and sleeping-rooms on the second floor. With the exception of several groups of three cottages, with radiating covered ways to associate dining-rooms, it was intended that each cottage should have kitchen and dining arrangements. It was, in short, the intent of the commission to make the provision for the mass of the chronic insane in this asylum approach as nearly as possible domestic conditions, while, allowing for all appliances necessary for its simple and economical administration.

An objection to an increase in the culinary departments by this system may be anticipated. I am led by experience to believe that no difficulty will be encountered, but that on the contrary such a division will prove beneficial, in interesting a larger number of patients in domestic work; that a more varied diet can be maintained at less expense and with less waste; and that food can be served in better condition than by the congregate system. The usually simple dietary that is needed for the chronic insane in public asylums does not require a French *chef* for its preparation, but competent persons can be employed, who can easily be trained for this work.

Capital! We are thoroughly in accord with Dr. Wise's preference for a greater distance between the detached wards than has been allowed at Kankakee; for winding roads rather than straight avenues, and for separa tekitchens rather than immense congregate dining-rooms.

The difficulty with houses widely separated from each other is that their distance apart adds materially to the cost of heating by steam, if that is to be the method adopted, concerning which he says nothing. This is a question of engineering. It also increases the cost of piping for water-supply, gas, and drainage. Here we must balance the advantages against the expense. This is why Kankakee was not built upon a more extended and open plan.

As to kitchens, we are convinced that the commission has the right of it. We believe that to cook a given amount of food properly requires just as much labor in a large kitchen as in several smaller ones. Most of the labor is in the preparation of material, in either case. The larger the kitchen, the more the food, when cooked, will be like that usually served in hotels—insipid and monotonous in flavor. The smaller the kitchen the more it will be like that served in a private family. The large kitchens, in asylums built on the detached system, involve either large dining-rooms close by, which means taking the patients out in all sorts of weather, or else the carrying of the food to the several houses, which is laborious and involves the risk of food being served in a lukewarm condition. We are confirmed in our opinion that separate kitchens will be found advantageous, by the experience of Dr. Kerlin with them, at Elwyn, Pennsylvania, and by our observations in the county insane asylums of Wisconsin, where we saw better meals better served than in any large State institutions, simply because the number to be provided for was smaller. Patients like the style of living to which they are accustomed better than a more artificial mode of life.

Dr. Wise's views are all the more worthy of consideration because they have been reached after experience as superintendent of the Willard Asylum. We are compelled to conclude that he thinks: (1) that the complete separation of the so-called acute and chronic cases of insanity in distinct institutions is not the best way; (2) that the blocks at Willard are too large, and that smaller detached wards are better; (3) that buildings for the insane ought in no case to be more than two stories in height; (4) that variety ought to be studied in their external appearance and internal arrangement. These are, in our judgment, sound opinions, and they will ultimately prevail.

We are particularly gratified to hear him say: "The care of the chronic insane has become a distinct *social* and professional problem." This recognition of the two sides of the problem, one medical and the other not, is timely and to the point. The RECORD approaches it from the non-professional, the social side. It discusses the questions of insanity, of crime, of pauperism, and all other related questions, from the broad point of view of the public welfare, in which all men alike have a common interest. The attempt to relegate these questions to a select class—lawyers, doctors, clergymen, business-men, politicians, or even superintendents of insane asylums and wardens of prisons—is improper, and should not be countenanced by those who have the public welfare at heart. It is right that institutions of every description should be inspected and criticised by non-experts, that they should be required to meet the expectations of the public at large, and that the public should express its opinion whether or not they are fulfilling the intentions and purposes of those who created them, and who sustain them out of the public treasury. At all events this is our belief, and it will control the course of this journal, until it is shaken by argument, experience, or observation.

NEW YORK CITY ASYLUMS FOR THE INSANE.

At the request of the mayor of the City of New York, the standing committee of the State Board of Charities on the Insane, made an investigation, last summer, of the affairs of the City Asylum for the Insane on Ward's Island. The report, which has been printed, shows that no financial reports have been published, or furnished to the Board of Estimate and Apportionment, for a series of years past; that there has however been an undue economy of expenditure for the two city asylums; that the dietary furnished to the patients on Ward's Island has been insufficient in variety and nutritious qualities; that the building is crowded to the extent of double its proper capacity; that the "annex" on Ward's Island and the "branch" on Randall's Island should be condemned as uninhabitable; and that the antecedents and character of many of the attendants employed are not such as to commend them to confidence. With respect to the charges of abuse of patients by attendants, they say:

> We can select few if any one of these charges, the direct evidence of which, when taken separately, does not admit of either serious doubts or a finding against its truth. On the other hand, we cannot resist the moral conviction that some of these charges are true.

The committee expresses the opinion that "the experiments in the mixed asylums of New York City, and particularly in this asylum for men, on Ward's Island, have resulted, not in raising the care of the chronic insane, but in degrading the treatment of the acute insane far below the normal standard for the chronic insane."

It finds, *per contra*, that "within the past few years great reforms and improvements have been made in this, as in the other city asylums for the insane. Among such improvements are the entire abolition of discipline by seclusion or by medical or chemical restraint, the institution of more perfect night service of physicians and watchmen, and the larger employment of patients in labor alike beneficial to them and productive to the institution."

The conclusion of the whole report is that the new institution on Long Island, at Central Islip, should be built without further delay, on the "detached-ward" plan, to relieve the present overcrowding; and for provisional relief, the following further recommendations are made:

> The [City] Board of Charities and Correction, so soon as practicable to provide adequate, healthy, and cheerful rooms for all the patients and attendants in this asylum; to provide food of greater variety and nutritious qualities; to institute schools for the patients and training-schools for the attendants, both of which are tried and successful experiments in our State institutions for the insane; to give increased facilities for healthful and productive labor of the patients on the farm and otherwise; to secure a better classification of patients on the wards; to do all in

their power to elevate the office, character, and service of the attendants, by reducing their hours of duty, by increasing their means of rest and proper recreation, and so soon as improved accommodations and conditions will create the supply, to increase the number of attendants on acute, violent, and filthy wards, and to substitute worthy competent men in the places of the large numbers of degraded and demoralized incumbents of this, the most important office, not excepting that of physician, on the wards of this asylum.

The Board of Charities and Correction, so soon as the new conditions and environment hoped for make it possible, to provide for the treatment of the acute insane, separate from the care of the chronic insane, under the advice of the general superintendent of both city asylums, and of the State Commissioner in Lunacy.

For permanent relief, the recommendations of the committee are as follows :

(1) Under any continued care by the city and county of New York for its insane, by permission of the State, permanent relief should be in the alternative as follows: Either the management and government of both the insane asylums with all their various branches, to be given to a board of trustees composed of men and women appointed by the mayor, to whom they should report ; or, as the alternative preferred, all matters relating to the insane to be entrusted to one independent commissioner, to be appointed by and to be responsible to the mayor ; in accordance with which the Department of Charities and Correction would have to be reorganized, and might well be divided into four separate departments, each with an individual head, respectively for (1) insane asylums, (2) institutions for children, (3) all the hospitals and the almshouse, and (4) the workhouse, the several city prisons, and the penitentiary.

(2) On the omission of the city and county to provide such permanent as well as provisional relief, the State to intervene.

The committee exonerates the medical officers from responsibility for the condition of the asylums in those particulars wherein they are open to criticism.

On the occasion of a recent visit to New York, Mr. Porter, the president of the City Board of Charities, very kindly showed us the plans for the new institution to be built on Long Island, for which a farm of 1,000 acres was purchased some years ago. This farm extends two and a half miles in a southerly direetion from the Long Island Railway, and cost $25,000. It is intersected by the public road leading from Central Islip to Bayshore ; the greatest elevation above the level of the sea at high tide is 76 feet. The patients, by whom the Long Island Asylum will be occupied, will be comparatively able-bodied insane men, who will be distributed in detached groups, but all in the immediate neighborhood and under the control and superintendence of a central authority. Each group or "colony" will consist of three residences, with a common kitchen and dining-room ; each residence to accommodate 35 patients. These residences are one-story pavilions, consisting of a single associated dormitory and no day-room. A separate hospital building will be provided for the sick ; also an amusement-hall. The whole will be heated by steam and lighted by electricity ; the sewage will be disposed of by sub-irrigation. A branch road or switch will be built, connected with the Long Island Railroad, and a special combined passenger and baggage car provided, by which to haul (by horse-power) passengers and freight from Central Islip to the "receiving-house" of the institution. The number of patients whom it is designed to build for at present is only 100 ; but plans have been made for 420. The cost of three residences for 100 patients is estimated at about $13,500. The estimate of the amount required to be expended at once is $60,000. The board acknowledges its indebtedness for many of the features of this plan to Mr. W. P. Letchworth, who furnished them with drawings of Alt-Scherbitz, to show what can be done and has been done elsewhere.

Since the paragraphs above were written, we have received the annual report of Dr. Macdonald, the General Superintendent of the New York City Asylums for the Insane, for the year 1886. Naturally, we looked first at the financial statements, from which we learn that the average number of patients in the three asylums, during the year, was 3,930 and the total expenditure charged to maintenance was $397,372.20, which makes the cost per capita only $101.11. This is a lower per capita than any printed in the table on page 74 of the RECORD, except that at Jackson, Louisiana, which was $98.17. We turned to the last published report of the Illinois Board of Public Charities, from which we see that the State of Illinois maintained, the same year, in four institutions, an average number of 3,515 patients, at a total cost for maintenance of $628,757.84, or $178.88 per capita, (which is below the average in the country at large). Our curiosity was excited to see precisely wherein the difference in cost consists, and the result of our examination is shown in the following table :

ITEM.	COST PER CAPITA.	
	NEW YORK CITY.	ILLINOIS.
Salaries and wages.	$27 04	$62 50
Food and provisions	46 20	50 35
Clothing and bedding	7 52	14 50
Fuel and light	9 64	17 38
Liquors and drugs	1 21	2 12
Other expenses	9 50	32 03
Total.	$101 11	$178 88

Although there are general expenses in the State institutions of Illinois not included under the head of maintenance in the city of New York, such as repairs, etc., yet we are convinced of the truth of Dr. Macdonald's assertion, that the affairs of the New York City institutions are conducted on too parsimonious a scale for humanity or efficiency. Where the fault lies, of course we do not know : whether it is with the Department of Public Charities and Corrections for not asking, or with the Board of Estimate and Apportionment for not granting, an adequate sum for ordinary expenses. It may be with both. That the Board of Apportionment is not free from blame is evident, from the statement by Dr. Egan, of the Branch Asylum on Hart's Island, that kerosene lamps are in use in that institution, notwithstanding the representations made by the Department to that Board, that they are dangerous to life and property, and its request to have gas or the electric light substituted for them.

This report contains many indications of progress, such as the diminution in the use of restraint, more employment for patients, the uniforming of attendants, the introduction of night medical service, and an improvement in the methods of bathing. It is humiliating, however, to read the congratulations of the superintendent on the abolition of workhouse help (which is not yet wholly done away with) ; and on the fact that "now no two patients are at any time bathed in the same water." The complaints of the practical working of the civil service rules in force seem to us to be well-founded.

The report is neatly printed, and bears the imprint : "Printing Bureau, New York City Asylum for the Insane, Ward's Island."

Locomotor Ataxy.—I have had a great deal of experience in London hospitals in locomotor ataxy cases, and I think they are nearly all of a syphilitic character ; that they all respond to syphilitic treatment, and that they are as a rule syphilitic. I am very strongly inclined to the belief in the syphilitic nature of locomotor ataxy.—Dr. J. LANGDON DOWN.

Early Treatment of the Insane.—It is generally readily admitted that chronic insanity and epilepsy are but the expression of organic disease of the brain. Before the grosser lesions appear, there is a nutritive defect that comes in advance of structural changes ; and these nutritious defects of the brain occupy what is termed the "border-land" of insanity. The time when the most benefit can be done to these patients is during the nutritive changes that precede the structural and organic defects.—Dr. R. H. PORTER.

THE BALTIMORE CONFERENCE.

The necessity for reporting with some degree of fulness the proceedings of the Conference at Omaha, and of the Prison Congress at Toronto, has compelled us to postpone, until now, any mention of the very handsome volume entitled "Report of a Conference on Charities, held in Baltimore, April 15 and 16, 1887, under the auspices of the Charity Organization Society of Baltimore." The elegance of its typography truly indicates the wealth and value of its contents.

There were five sessions, of which the first was devoted to the actual work of charity organization societies; the second, to the exercise of public and private charity in large towns; the third, to industrial pursuits and industrial training, as means of preventing pauperism; the fourth, to the connection between hospital work and organized charity; and the fifth was a general meeting, with no special topic, but the tramp question was discussed, also the influence of heredity on pauperism and crime, and an account was given of various local charities. This was, it must be admitted, a capital programme.

Among the speakers and writers, in addition to several of the professors in the Johns Hopkins University and other distinguished citizens of Baltimore, were a number from abroad—the Rev. Dr. Lyman Abbott, and Messrs. Charles L. Brace and Charles D. Kellogg, of the city of New York; the Rev. Edward Everett Hale and Mr. Frank B. Sanborn, of Boston; the Rev. Dr. Wayland and Mr. Philip C. Garrett, of Philadelphia; Prof. Wayland, of New Haven; and the Rev. Thomas K. Beecher, of Elmira. Names like these are a guaranty of good sense, right feeling, experience, and information. There was no crude talk indulged in, and the book is a real contribution to the literature of the subject. Would that such a conference might be had in every large city of the Union!

We do not know how to select from such a mass of inviting material that which is most interesting and most important. We shall quote hereafter from one or two of the speakers—Mr. Charles J. Bonaparte's remarks on charity organization, and Mr. John K. Cowen's account of the Baltimore and Ohio Relief Association. Mr. Hale was, we think, peculiarly happy in his illustration of the distinction between "helping the poor" and "preventing pauperism." The first is the work of a relief society; the other is the peculiar work of the associated charities. He said:

I am properly speaking to physicians. They are interested in improving the health of the city, but they do not suppose that they are administering in this way to the wants of a man who is sick with typhoid fever. When you make that mistake, you are sure of breaking down. And if my friend who has spoken (Judge Wayland) will permit me, I will say that the danger of such a society as he describes, is that their two lines of work (relief and registration) will interfere with each other. It is quite clear that one man or one society can do both things. But no man can do both unless he knows there are two things to do. He cannot relieve poverty by the same act which strives to prevent pauperism.

Dr. Abbott's remarks on the danger of substituting machinery for power, and placing too great reliance on organization, afforded us great pleasure and profit:

If the Good Samaritan had been a Yankee, he would not have stopped and picked up that sore and wounded traveller, and put him on his own beast, and taken him to an inn. He would have hurried on to Jerusalem and organized a society for the relief of sick and wounded travellers, with a president, vice-president, treasurer, half a dozen secretaries, a board of managers, and a collecting agent in every district of Palestine. . . . If we are to have charity organization, the first condition of success is that we should have some charity. Organization cannot take the place of love. . . When the command of the Bible, "Consider the poor," begins to press on human consciousness, when men begin to see that this problem is not merely a local, personal one that can anywhere be neglected, when they see crime and trouble burst forth, and the danger extending, there are some men that say: "Go to, we will form a society to consider the poor for us." . . What is it that we are to give, preëminently and above all things, to the poor? Not money; character. There is the only wealth in the world—character; and there is only one poverty in the world—loss of character. And character cannot be bought in the open market; it is not for sale. There is no machinery invented by which you can put a gold dollar in the hopper, and have character come out in meal-bags. Character comes with contact. If you are to carry thrift and industry and integrity, if you are to carry faith and hope and love, into the homes that are dark and sorrowful, it can only be done by the personal contact of men and women that have these qualities in them.

Judge Wayland's caution cannot be too often repeated:

Do not be deceived. Do not say that a piece of bread, an old coat, a pair of cast-off shoes, a hat of archaic pattern, can do no harm. If the person so helped is able-bodied, and he received the article without having earned it, positive mischief has been done. Because the very moment that any man, woman, or child has taken the first lesson in the art of living without labor, that moment the first step is taken in a downward career. For he who has discovered how to live, without labor, on the labor of other people, is on the direct road to living by appropriating to himself the property of others, and graduating from the pauper class into the criminal class.

This, too, by Col. William Allen, is capital:

In charitable schools there is great need of fuller, better, and more systematic training in handicraft. Many orphan asylums, mission schools, etc., with the best intentions in the world, are to-day effecting little or nothing towards preparing the children in them to avoid pauperism. To some of these schools pupils are admitted without discrimination, are comfortably fed and clothed, taught a little rede-craft—enough to introduce them into the dime-novel world—are not brought up to any systematic work or with any exact discipline, and, having gained from their experience the conviction that the world owes them a living, are turned loose, to collect the debt in any way they choose. We overrate the value of rede-craft to the toiling masses, when we sacrifice all other training to it.

These are a few specimens taken, almost at random, from the pages before us. Send for the book, and read it, every word of it. But we must not forget to call special notice to the valuable supplement prepared by Prof. H. B. Adams, on the literature of charities, which contains mention of many books which are likely to be serviceable to charity-workers. This is one of its best features.

EIGHTEEN CENTURIES.

The literature of charities may be approached from various points of view, but best of all, in the writer's judgment, is the historical. If one would really understand the movements of social science and organized charities in the nineteenth century, he should at the outset grasp the fundamental fact that, for eighteen centuries, the charitable and legislative efforts of society have been pauperizing instead of elevating men. The process of degradation began in Italy, under the Roman empire, in the free distribution of bread and wine to the Roman populace or proletariat. Free corn and free drink served the same purpose as our modern soup-houses and barbecues. They made paupers and secured votes. If you wish to study the full significance of this bottom fact, which endures in the pauperism of Rome and Naples, study the history of the Roman empire, in any of the standard authorities.

The Christian church took up the charitable work of the Roman empire, in a different spirit indeed and with many noble results; but *some* of the methods of Christian deacons and pious monks were as radically wrong as those of the Cæsars. Miscellaneous almsgiving, bequests to the poor, and the prodigal distribution of food from wealthy monasteries, which had no other use for the surplus produce of their lands except to give it away, completed that wretched process of pauperizing the fairest, richest country in Europe. The horrid sights which greet every traveller in Italy, along the roadsides and bridges, in the public squares, and at the very doors of Christian churches, are only too familiar. Men and women deliberately make themselves hideous beggars. They cripple their own children, in order to work on public sympathy. I was told by one of my students, who has lived many years in Rome, that he once caught a degenerate Roman citizen transforming himself into an artificial leper by the skilful application of candle-grease and tobacco-juice to his neck and arms.

For eighteen centuries Christian charity, often given at the entrance of church doors, has been producing professional beggars and systematic frauds. If you do not believe it, use your own eyes when you go to Italy, and then study the history of the church and its monasteries from an economic point of view, in Gibbon, Milman, and Villeneuve-Bargemont. Do not understand me as underrating the good works of either the church or monastery. I am speaking only of their mistaken methods of exercising charity. All that is best in our modern civilization, our schools and universities, our science and our religion, our literature and our art, have developed from the mediæval church and the old Græco-Roman empire; but in the great work of organizing charity into self-help, the nineteenth century has surely made some progress beyond the wasteful and pauperizing methods of previous ages.—Prof. H. B. ADAMS.

THE CONGRESS OF LAUSANNE.

Ten years ago, in Geneva, Switzerland, more than five hundred persons, of both sexes, representing fifteen different nations, assembled for the purpose of organizing an International League* for the Suppression of Legalized Prostitution. The proceedings of the Geneva Congress, which fill two large 8vo volumes, are supplemented by a third, which contains the materials collected for its use, including the laws and regulations on this subject in various countries. They may be procured of the General Secretary of the Federation, 36 Place du Bourge-de-Four, Geneva.

At the meeting of the Federation this year, in Lausanne, September 5th–7th, in the absence of the President, M. Emile Lavelaye, Mr. Percy W. Bunting, of London, took the chair. The opening address, by Prof. Charles Secrétan, on behalf of the Swiss Committee of Reception, is said to have been unusually able and eloquent. We find, in the *Journal du Bien Public*, some passages given in full, and are tempted to quote his remarks on the head of the *police des mœurs*, which some well-meaning people would like to have imported from Europe, and made a part of our American system.

The *police des mœurs* is a naïve application of the law of the lion, according to which the poor are made for the benefit of the rich, and the weaker sex for the enjoyment of the stronger. Wherever man's interest or convenience is the avowed or secret motive of the laws which control the fate of woman, there the *police des mœurs* exists in principle, and may at any moment take visible form. Will the selfishness of the male sex ever cease to determine the legal and social *status* of woman, so long as the laws which govern women are made by men alone? That is a question on which I do not care here to express an opinion. But it was not the planters who abolished negro slavery, nor the sons of the boyars who abolished serfdom in Russia. I know of no instance in which the ruling class has made laws in the interests of the downtrodden. In England, however, where the national conscience has repudiated female slavery, disguised as a sanitary measure for the suppression of contagious diseases, I see a simultaneous movement for the extension of the political rights of women so powerful, that it has once secured a majority in the House of Commons. Do not these two movements issue from the same impulse? and is not that impulse the awakening of Justice from slumber?

The question of the *police des mœurs* is one of law and of politics. It is the question of slavery under its most revolting form. The abolition of this police would be a victory of that principle of law according to which, regardless of sex, every human being belongs to himself, and cannot be made subservient to another. But if the official sanction of vice forms the direct object of your attack, you do not, nevertheless, shut your eyes to the vice itself, which serves as a pretext for exceptional legislation. You have recognized in poverty, in the inadequate pay given to women for their work, the principal cause of prostitution—by far the principal cause; a most dreadful glacier whose muddy torrent sweeps away the dyke, fills the roadway, overflows the footpath, and covers the face of the country with an infectious and unsanitary slime. To dispel the danger of regulated, authorized prostitution, the stream must be forced back into its natural bed, the working woman must be permitted to gain an honest living by her toil. Every thing, therefore, that tends to procure additional work for woman, or to secure for her increased compensation, is a service rendered to morals (*mœurs*), and to that extent deprives the *police des mœurs* of its reason for existence.

Those who see in woman only an instrument of their pleasures, will of course be unfavorable to progress in this direction; but they cannot arrest it. A woman placed above the condition of actual necessity can offer her work at a less price; this creates a demand for her, and that again tends to increase her compensation to the point where the same work is paid for at the same rate, irrespective of the sex of the laborer. To-day careers are open to women, under the pressure of necessity, which were formerly closed to them. This movement, which is tolerably general, finds a valuable support in the personal approval of members of the Confederation, even though it does not officially and collectively declare itself in its favor. To give women free admission to any career for which they are fitted, to break down the obstacles which public opinion and the law have placed in their path, to put young girls in the way of creating for themselves an independent position in society, to let natural differences have their natural effect, without the adventitious aid of legal interdictions—such are, as you well know, the most effectual means by which to combat immorality. Men of instinct and of sentiment, who think only of their own class, who understand only the women of their own families, and want them fitted for nothing except the duties of maternity, without taking steps to secure husbands for them, suppose themselves, in the naïveté of their egotism, to be the apostles of good morals, while in fact they are the props of prostitution.

* Fédération Britannique, Continentale et Générale.

The Federation has declared war against the traffic in women, the legalization of prostitution, the inequality of the sexes before the law, and especially against the compulsory examination and registration of public women (*la visite forcée*). This last is the central point of the entire controversy. To yield this, under any pretext whatever, would be to surrender to the enemy.

On the question of *proxénétisme*, or the trade of the panderer, it was agreed that this must be a matter of international treaties, and a committee was appointed to study it in all its bearings, and bring in a report in 1888. Of this committee M. Louis Bridel is the chairman.

Already this organization has aroused a large measure of serious thought upon the perils which grow out of the European system of regulating vice by law, and has not only rallied champions to aid it in its work, but has made converts, notably Dr. Levin, of Sweden (who is a distinguished authority on diseases of a certain type), and also the director of the hospital at the Hague, who was an advocate of legal regulation before he entered upon his functions, but since he has become familiar with the practical working of the system, has changed his mind. It has divided the public on this question, into two parties, the *réglementaristes* and the *abolitionnistes*.

From Lausanne, the Convention went to Vevay, where the discussions were continued. At the closing session a remarkable speech was made by M. E. de Pressensé, of which an abstract only is given in the *Bulletin Continental*. In substance, he said:

The state is the natural protector of the weak; it has been instituted in order to guarantee the rights of all. It ought, however, to confine itself to its proper rôle, which is equally removed from the tyranny of the mob and that of a theocracy. In the social domain, the doctrine of *laissez faire*, which was so popular twenty years ago, is too narrow to contain the solution of all the problems of society. The state owes a certain protection to the weak; it cannot suffer one man to destroy another, in the name of liberty; it owes to those who appeal to it instruction and help. But when it goes further, when it seeks to substitute its own activity for private initiative, when it desires to do every thing and to regulate every thing, it converts the people into a flock of sheep, driven by official herdsmen into pastures which are never green for long. In respect of morals, the same principles should prevail.

If the state should decree purity, as the Convention, in days of yore, decreed liberty, it would plunge into Utopianism. More than that, to make virtue compulsory is to dry up the spring of virtue, which has no value, if the liberty of doing wrong is taken away. Accordingly, when the state interferes with the relations between the sexes, its sole function is to guarantee liberty to all, and to protect the weak against the strong. In this particular, the state falls far short of its mission.

It is not right that a husband should have the right to dispose at his will of the earnings of his wife and spend them at the wine-shop or elsewhere, while his children go without bread. The wife ought to have the right to dispose of her own earnings.

The prohibition against any inquiry into the paternity of an illegitimate child ought to be eliminated from the statute-book. In fact, girls who have been betrayed have no remedy except the revolver or the vitriol-bottle, and no jury will convict and punish them for recourse to either; these verdicts of acquittal are a stain upon the law which gives rise to them.

The permission of prostitution under legal regulations is a monstrous abuse of the law of the strongest, and a disgrace to the state which permits such interference. This hideous system robs fallen women of all hope of escape from their sad fate; they are delivered to their enemies, in the name of the state, as a protected article of merchandise.

All these blots upon the law should be expunged, and they will be. There is a real current of public sentiment in opposition to them. Already the French parliament has proclaimed the equality of the sexes in the matter of marital infidelity; it has written on the pages of the law that the punishment of an unfaithful husband shall be the same as that of a false wife, and that the wife may institute proceedings against him, which was never the law in France before.

Let Christians and free-thinkers unite in this crusade against vice. It is not now a question of gaining possession of an empty sepulchre, but of closing the mouth of a grave in which our young people are burying themselves, to which our democracy and our contemporary society are hurrying, to rot in an irremediable corruption. Never has the motto of the crusaders resounded more loudly—"God wills it!"

Mrs. Josephine E. Butler, of England, famous for having secured the repeal of the Contagious Diseases Act, and who was elected honorary president of the Confederation, made the closing speech, in which she took high religious ground.

When the Jews consulted our Lord as to the obligation of certain external ceremonies, such as ablutions and offerings, which they no doubt regarded as safeguards of virtue, Jesus went straight to the heart of the subject, and pointed out to them that the source of evil is in the human soul. He said: "*Out of the heart* proceed evil thoughts murders, adulteries, fornications, thefts, false witness, blasphemies." In meditating upon these words, I said: "Divine Master! speak further to me!" Then my thought turned to these other words: "All men have not faith"; and "When the Son of Man cometh, think you that he shall find faith on the earth?"

Never, perhaps, in the history of the world has faith been put to such a test as by the problems which spring from the investigation of social evils. Then I thought that these words, "All have not faith," apply to Christians, as well as to the unbelieving world which knows not God.

The prevalent tendency to seek for merely external reforms and to confide the work of carrying them forward to the hands of mechanical agents, such as officials or police magistrates, is in opposition to the spirit of Christ and to his methods. We do not, nowadays, believe that we are performing a religious duty, when we wash the exterior of the cup and platter; we do not hypocritically build again the tombs of the prophets; but, thanks to the decay of our faith and our spiritual shortness of sight, we do something very much like it. We aim at external decency, believing that so we shall drive away temptation, and forgetting that nowhere is temptation more subtle than in those quarters of our large cities where open vice dare not show its head. We aim to repress, not to extirpate, evil. This word "repression" is the sign and token of our moral impotency. The impure spring continues to send forth its foul stream and to produce as abundantly as ever all the abominations enumerated by our Lord. Repress them as you will! They will burst out again, or reappear under a new form, or, fermenting beneath the surface, they will manifest their presence, here and there, by terrible and disgusting explosions which will drive to despair those who had supposed that the momentary quiet produced by repression was the herald of a better time at hand!

The thought to which Mrs. Butler gave utterance in these words is worthy of the serious consideration of all who have enlisted, in any capacity, in the war against poverty, vice, and crime in the world.

We observe that Mr. Aaron M. Powell, of New York, was elected a member of the executive committee of the Federation, and Miss Frances E. Willard, of Chicago, a corresponding member.

We congratulate ourselves that in America much of what our European friends are fighting to win is, and has been, from the birth of this nation, an accomplished fact. But among the European importations which should be prohibited by law, along with anarchy and the rest, are European notions of the relations of the sexes, as they have found expression in the written and unwritten codes of the Continent. It is well to be warned in time by the experience of older nations, and not to allow the seeds of similar error to take root in American soil.

OUR BOOK TABLE.

The Curability of Insanity and the Individualized Treatment of the Insane. By John S. Butler, M.D., Hartford, Conn. New York and London: G. P. Putnam's Sons. The Knickerbocker Press. 1887.—Pp. 59.

We have found this a delightful book. It breathes throughout the gentle and loving spirit of its author, and exhibits the results of a ripe experience, mellowed with age. The logic of it is that the insane need moral, even more than medical treatment; that this can be given only by prolonged individual contact between the patient and the physician; that large institutions for the insane are an insuperable barrier to such contact; and that they are therefore of necessity a hindrance to the restoration to mental health of many who might recover if tenderly or patiently dealt with in their personality, instead of being subjected to a perfunctory routine treatment. These are sound views, which cannot be too often or earnestly pressed upon the attention of the younger men in the profession. They are illustrated and enforced by numerous touching incidents in Dr. Butler's own practice. In another column we have printed one of these stories, under the title of "The Morning on the Lawn." There are many others in the book equally striking and tender.

THE MORNING ON THE LAWN.

By Dr. John S. Butler.

Some years ago, a young lady of about seventeen years of age, of delicate organization, sensitive and nervous, and in frail general health, was brought from a distant city to our care, by her only and older sister.

They had been left motherless at an early age. The neglect of rightful, early training, the varying impulses of a wayward will, some sad hygienic mistakes—the result of educational neglect,—made her committal to the Retreat a discreet and timely measure.

After the formalities of admission the sister, after giving the outline of her case, besought me to give some little extra attention to my new patient. "It is a terrible thing, sir," she said, "to leave this poor, sick, dear child hundreds of miles from home, all alone among strangers." I was ready to promise what she wished, hoping in some way to allay the not unnatural, nervous excitement of both.

After expediting their separation, I told the young lady that, being now under my professional care, she could better tell me all about her troubles somewhere out on the lawn. There, surrounded by those soothing influences which I have so often found efficient aids to professional treatment, I at first led her attention to our beautiful surroundings rather than to the details of her ailments, calling her attention to the varied scenery, the pleasant changes of light and shade, and to the flowers, of which she was so fond, occasionally alluding to the events of her long journey, and casually asking leading questions about her health,—all this, with the pleasant result of gradually substituting self-control and smiles for nervous agitation and tears. The songs of the birds attracted her attention.

"I am so fond of music," she said.

This I was glad to hear, as we had so many musical parties. Disclaiming the rare musical merit I had heard she possessed, as I called for evidence, it came first in sad, and by and by in merrier, notes. The noonday bell put an end to our pleasant out-of-door visit.

"What is that for?" she asked.

"It is noon, and we must go in to get ready for dinner," I told her.

"Noon!" she exclaimed; "how strange, how really absurd! Why, a little while ago, to be left here all alone was to break my heart, and now I have been singing and laughing with you."

Then came my sought opportunity. "No, this is nothing absurd; all this is hopeful to me; you have given me the keynote to the history of your illness; this gives good promise of your restoration to health and a happy future, if you will only trust yourself to my guidance, and accept my teachings."

"Why!" she promptly answered, "of course, I shall do so."

After this, I held the case easily in hand. Right heartily did she hold to the faith so cheerfully professed. Her vivacity and kind-heartedness made her a favorite member of our family. In due time, after she had left us as recovered, the evidence of her permanent restoration to health and to new purposes of life, coming to us through the echoes of marriage-bells, was accepted as the natural sequence of that *morning on the lawn*.

Medicine is justly divided into "prophylactic, or the art of preserving health," and "therapeutic, or the art of restoring it." Moral therapeutics have a wide range; they are so effectual in allaying the undue excitability of the disordered mind, and in diverting the current of morbid thought back into the natural channels of health.

After the correction of those physical disorders (so generally accepted as the "punctum saliens" or starting-point of insanity), I have often turned successfully to this department of therapeutics for that "medicamentum gratia probatum" of quaint old Paracelsus, the "remedy approved by grace," for restoring the sufferer from insanity to a right mind.

The whole forenoon I gave this young lady was not wasted. I know not how it could have been more profitably, humanely, or scientifically employed. I met her afterwards, more or less frequently, every day, keeping quiet but careful watch over her progress,

In my regular morning visits to the various departments of the house, it was my custom to have its inmates, who were well enough to leave their rooms, meet me in the parlor attached to their respective halls. Of course, private and confidential interviews were frequently required. These every-day, family-like gatherings proved far more useful than formal visits to each room. Such informal meetings, like many of my old-time visits in general practice, were so home-like and natural, that their influence readily drew out those genial and social elements of the heart, which, in the most extreme developments of insanity, I have rarely, if ever, found beyond our reach. For here was possible "that intangible permeation of a household not too large for the personality at the head of it."

Professor Watson, of Belleville, Ontario, has accepted the appointment of principal of an institution for the deaf and dumb in Vancouver, Washington Territory.

Welcome evermore to gods and men is the self-helping man.—Emerson.

The Friends' Association for Abolishing the State Regulation of Vice in England has been re-established, on account of facts that have come to light respecting the action of the British Government in licensing impurity in India.

DEFECTIVES.

Mr. Mott, of the "Minnesota Institute for Defectives," is somewhat stirred by the criticism in the July *Annals for the Deaf* upon the title given to this institution. The *Annals* said that the name is offensive. He replies:

> I have hardly patience to treat this point soberly. Whether or not any particular term is, or ought to be, offensive, depends upon the time, place, manner, and intent of its use. I think this charge, against the best friends our defective classes have ever had since the world began, of using offensive names and terms in distinguishing them and their schools, might as well be dropped here and now. It is getting into the region of drivelling cant.

We feel very much as Mr. Mott does, though we might not speak so bluntly. The charge is itself somewhat in the nature of an offence. But there is a well-established rule of intercourse observed by the well-bred, which is that offence should never be taken, where none is meant.

The word "dumb" has two significations: (1) silent, speechless; and (2) stupid. The latter meaning is purely colloquial; it is not given in the dictionary.

The word "mute" has a number of significations, of which silence is primary, and the rest are figurative. As applied to an executioner in an oriental seraglio, it indicates that his tongue has been cut out, to prevent his revealing secrets. As applied to a hired mourner at a funeral, it suggests that he pretends to be dumb with grief. As applied to a consonant, it means that the sound of a certain letter is completely interrupted by the contact of the vocal organs.

Now, if I use either of these words in its primary and original sense, what right has any one to tell me that I use it in some other? What right has any one to find fault with me for so doing?

When we speak of the deaf as deaf and *dumb*, or as deaf-*mutes*, no one who employs the expression has any other purpose than to make a necessary and convenient distinction between the deaf who have and who have not the power of speech, or between those who do and who do not require special methods of instruction, by the sign language or otherwise. To abolish these expressions, without substituting some other for them, is impossible, since the distinction exists, and there are occasions when it must be recognized. But to say that those who employ them are guilty of an insult to the deaf, is nonsense.

It is perhaps not unnatural nor strange that the deaf should not understand this; but it seems to us that educated men and women, who know the English language, ought not to encourage or pander to any such misunderstanding; on the contrary, they should seek to remove it. There is a hyper-sensitiveness, which is the source of pain to its subjects, and the only way to cure it is to disregard it.

But we have a further word to say. The writer in the *Annals* asserts that we "seem to delight in" the word *defective*, and are to blame for introducing it into use. Oh, dear! He says:

> We do not deny that deafness, blindness, and feebleness of mind are defects. But so also are near-sightedness, far-sightedness, astigmatism, lameness, a diseased liver, a weak memory, lack of imagination, thoughtlessness, unkindness, and many other imperfections of body, mind, and heart that might be named. Few, if any of us, are free from defects, physical, mental, or moral. Why, then, should we single out certain of our fellow-creatures whose defects are perhaps less serious than our own, and stigmatize them alone as "defectives," or "*the* defective classes"?

We can only ask, with Mr. Mott, "Can you think of any better word?"

When the editor of the RECORD was called to take charge, in the Tenth Census, of the enumeration of the insane, the idiotic, the deaf and dumb, and the blind, together with the criminals and paupers of the United States, it became necessary to find a word which should include the first four classes named, and yet not confound them with criminals and paupers. The Superintendent of Census, General Francis A Walker, said to him: "What shall we call your department?" What would the editor of the *Annals* have called it?

Why, in the kindness of our heart, we softened the word pauper into dependent, and criminal into delinquent. The word defective, (while it made an alliterative title, which caused our department to be known in the Census Office as "the three D's,") appeared to be the only word which is applicable to these four classes (insane, idiots, deaf, and blind), which describes their situation and which conveys no reflection upon them. The assumption that it is a stigma is purely fallacious and fanciful.

Idiots require the intervention of the state in their behalf, because of their original lack of intelligence—a defect. The insane require it, because of their loss of mind or the power of self-control—a defect. The blind and the deaf require it, because of their lack of a physical sense—a defect. All of these want something, which people normally organized and in normal health possess. And in each case, it is a want of such a serious character that, unless supplied in some way, by medical treatment or by educational processes, the defect, whatever it is, is a bar to their free association with the world at large. It separates them from mankind. Lameness, or a weak memory, or a lack of imagination, which the *Annals* thinks are also defects, would not do this; nor would it be necessary for the state to throw its protection around near-sighted people, or people with a diseased liver. The four defects mentioned are capital defects, and those who suffer from them do, in fact, belong to *the* defective classes, that is, *par excellence*.

But after all the phrase is purely a technical one. No unkind thought or feeling, no want of sympathy with the unfortunate, no desire to sneer at their misfortunes, prompted its use. Nor are we in love with it. Give us a better, and it shall be dropped in an instant.

We see no end to this controversy. It is a dispute about nothing. No one misunderstands the position and needs of the deaf. No one undervalues them, who knows any thing about them.

A little common-sense would be an excellent salve for all this wounded feeling, and we suggest that it be applied, without further delay.

CHARITY AND THE CHILDREN.

Our esteemed friend, Mr. John H. Mills, of North Carolina, well known by all the members of the Conference of Charities, and loved by them, has started a weekly paper in the interest of the Baptist Orphanage at Thomasville, of which he is the general manager. It is entitled *Charity and the Children*, and the price of subscription is one dollar a year—no advertisements. A description of the place is given by him, which sounds so like himself that we almost think we see him and hear his voice, as we read it:

> Strangers going from the depot to the orphanage will travel south or west three fourths of a mile to Biggs Avenue, then, going south, will pass the chapel on the left, and after that the John Mitchell dwelling, in front of which is the W. W. Mitchell eating-house; beyond that is the Noah Biggs eating-house. From the avenue two roads turn to the right; one goes by the carpenter-shop to the arbor and to Watson Avenue, the other crosses Pickett's Bridge, leaving the wash-house and the big spring on the left and the spring-house and cow-stables on the right, and leads to Watson Avenue, on which are the Durham dwelling, the John Watson dwelling, and the Mary G. Watson eating-house. The walk-way between the avenues crosses a bridge between the marble spring and the round spring. The double spring and the wagon-yard are near the mule-stables and between the south ends of the avenues. The pond for watering horses is behind the wash-house. Biggs Avenue belongs to the girls, Watson Avenue to the boys.
>
> The chapel of the orphanage is built of brick, covered with slate, and is 24 x 36 feet. The benches are planned according to comfort, and graded so that persons of every size may find a perfect fit. No plastering to endanger life. The inside walls are whitewashed. Doors and windows ventilate it on every side.
>
> The orphanage has three eating-houses, each 16 x 60 feet, divided into four rooms. One room is for the safe-keeping of provisions; another is the cook's private room; another is the cook-room. The stove and its

vessels are small, so that children may learn to cook. The last is a dining-room for twenty-four children. The tables and stools are graded to suit the sizes of the children. The officers eat at the children's tables, and fare precisely as the children do.

It has three dwelling-houses, each 24 x 90 feet. The inside walls and ceilings are whitewashed. No plastering. At the north ends of the porticos are offices, in front of teachers' rooms. At the south ends are school-rooms, furnished with graded desks and seats, black-boards, hat-racks, etc. ; they are warmed by fireplaces and ventilated by large windows on three sides. The middle rooms are dormitories, each 18 x 50 feet, warmed with two fireplaces, and ventilated by five large windows, and a transom over a double door. Each is furnished with twelve beds, for twenty-four children.

Mr. Mills has our best wishes for his success in the enterprise which he has undertaken.

THE INDIAN SCHOOL AT CARLISLE.

The *Morning Star* prints the eighth annual report of the Indian Industrial School at Carlisle, Pennsylvania. The superintendent is Capt. Pratt of the Tenth Cavalry. The total pupils for the year number 642, from forty-two tribes ; the number remaining at the close of the year was 529, of whom slightly more than one half were Apaches and Pueblos. During the year 170 boys were engaged in learning trades ; while all the girls were instructed in sewing, laundry or house-work. Many of both sexes—202 boys and 97 girls—spent more or less time out of the school, in families and on farms. The plan pursued in educating these Indian children is to require them to spend half of each day at work and the other half in the school-room. Small payments are made to apprentices ; the amount paid last year was $8,000 ; of the students last year no less than 310 had bank accounts—many of them having $50 or more to their credit. The school is sustained in part by the government and in part by the gifts of friends of Indian education ; the contributions in cash last year by private benevolence aggregated $14,720.68. In February last about 140 of the students and employés were taken to Philadelphia, New York, and Brooklyn, and illustrations of school-work, both industrial and literary, were given before large audiences.

So much for the report by Captain Pratt. But we glean from the *Morning Star* some other interesting facts. On the 15th of September, a delegation from this school headed the fifth or educational division in the great Centennial Parade in Philadelphia. First in the line came ten wild Indians, belonging to the Cheyenne and Arapahoe tribes, mounted and in their war paint. Then followed five floats. On the first was a tableau of West's painting of Penn's treaty ; the second contained an Indian tepee, representing a scene in camp ; the third was a school-room, with sixteen pupils solving arithmetical problems on blackboards, while others set type and ran a printing-press ; the fourth and fifth were fitted up as workshops. Behind the floats marched a brass band of twelve pieces played by Indian boys, and then 136 young men in platoons, 16 in a platoon, each pupil carrying books and a slate. This was a wonderful sight, and it excited tremendous enthusiasm among those who witnessed it.

The *Morning Star* (whose Indian name is *Laille Kealah Toh*) approves of the order prohibiting the further use of vernacular Indian languages and requiring that only English shall be taught in Indian schools. It says :

There are in the United States upwards of 70 different Indian languages. It cannot be claimed there is a written vernacular system for more than three of the seventy, and while all of the three systems are very lame and limited in their operation, two of them are so very lame as to be quite valueless. Our experience and observations show that the Indian child may gain an intelligent use of the written English language nearly or quite as quickly as he would of the written vernacular Indian system. In the one case he has thrown open to him all the avenues to knowledge in the world. On the other hand he is limited to one or two little monthly newspapers added to the Bible and a few hymn and school books.

The Indian Commissioner states that the order does not forbid the teaching of Scriptural and other truths to adult Indians in their native tongue. All the instruction now given in the American College at Beirut, in Syria, and in Roberts College, Constantinople, is in the English language. The order is simply a part of the policy resolved upon by the government of civilizing Indians and making them American citizens, of which the severalty bill is another part

The Bureau of Catholic Indian Missions has issued a tabular statement of Catholic schools among the Indians. There are 20 day and 35 boarding schools, with 2,190 boarding pupils and 870 day pupils. For these 3,060 scholars the government allows $231,880, besides $40,000 for subsistence, clothing etc. The Misses Drexel, of Philadelphia, are visiting all the Roman Catholic Indian missions. It is said that they have given $100,000 for the extension of these missions ; which is believed to be a larger sum than was contributed to this object, last year, by all the Protestant churches in the land.

NEW ENGLAND CHILDREN IN THE WEST.

The question of the right to send children from the east to western homes is often discussed as if the Children's Aid Society of New York were the only organization engaged in this work. This is not true. The managers of the Home for Little Wanderers, in Boston, for example, do the same thing. From the September number of the *Little Wanderers' Quarterly Advocate* we clip the following :

Fifty companies of children have gone west from our Home. Without counting, the number is probably not less than 1,400. A very small percentage have not done well. Many of them have risen to honorable positions in professions, to success in business, have accumulated property, have families and homes of their own. Out of a company of 34 taken out in June, 1886, but one has returned. *The record is very different from that of a company taken from New York some years ago : of 25 placed in one locality, but 3 are left, and but one came to an honorable position—I found him a teacher in the public schools.**

Many questions have been asked me about this western work. How are homes secured ? How are the children supervised ? Why do they get on so well ?

I am satisfied that the reason why so large a per cent. of our children, both east and west, come to industrious, self-sustaining manhood and womanhood, is on account of three things principally.

(1) The stock, so to speak, is good. However poor and degraded the circumstances from which our *abandoned* children come, most of them are from the country, or from the villages of New England. Their grandparents were usually respectable people ; the father and mother started well in life ; while *orphanage* is not unfrequently found among the most moral and Christian people. More than half the number taken west this spring were from what had been Christian families. It must also be remembered that we require that the children given up to us shall be of sound body and mind.

2 We cultivate these children. We do not hurry them off. We never put a child out to get rid of it. Street vagrants or town paupers planted in any family are still noxious weeds ; and, placed in country or village homes, where there are no children, the parents are not experienced enough to turn their wayward tendencies. I am a learner myself in this peculiar method of saving children ; and I have been gratified beyond expression to hear the expressions of pleasurable surprise by strangers at the good manners, correct morals, pure language, and Christian spirit of our children—in the cars, at the homes, and in the church. We do not intend to place a child until sufficiently cultivated in manners, morals, religion, and the rudiments of education, to adapt it to a good Christian family.

(3) The character of the homes we seek is a very important element of our success.

Our method is this. From many sources we select a number of places, usually towns of from 2,000 to 5,000 inhabitants, surrounded by a rich farming country. We write to the pastors of the churches, asking many questions, without informing them of our reasons. From their answers we fix on one or two of the most favorable places. The "missionary agent" goes and confers with the pastors and leading citizens, forms a committee consisting of each minister and one layman from each church, makes appointments to speak, and advertises thoroughly our coming. We reach our destination Saturday evening, begrimed with dust and weary with the toil of travel. To lie down in a strange place, with 30 or more homeless children, a thousand miles from home, not knowing where one of them is to be placed, awakens the most profound sense of dependence upon God. If our only object were to get rid of them, it would be easier to fall asleep. Calmed at length by the triumph of faith, we sleep, to arise refreshed very early Sabbath morning. All the children

* The italics are our own.—Ed. Record.

are bathed, a nice new suit of clothes put on, a good breakfast had, and away we go to church. We try to speak in all the churches, during the day and evening, unfolding the work. The children sing, to the delight of all. Childless families, empty homes, desolated by death, homes from which the voices of childhood have died away in the roar of the river of life, are represented, from a territory of 20 miles or more in diameter. Many are the hearts that ache, many the eyes that weep. In the sermons and addresses we take pains to state who need not apply for our children—no rum-seller, no habitual Sabbath-breaker, no profane swearer, no intemperate person. Here are safeguards, to begin with. Every person applying must be recommended by the pastor of his church, and by two reputable citizens who are personally acquainted with him. Nor do we place any child, until we have the private consent of our committee. It must be seen that, by this method, we are able to secure the best families.

Monday morning, the work of placing them begins. The chapel is crowded by 9 o'clock. We read and sing and pray together once more, knowing well that it is the last time that we shall hear the voices of these dear children, for whom we have labored and whom we have learned to love. We keep back the tears if we can. Within an hour some are taken. Their little bundles of clothes, their packages of toys (Thanksgiving and Christmas presents), their little Bible (given them by the Home), are placed in their hands; we kiss them good-bye, and away they go on the voyage of life. A list of children and the families taking them is placed in the hands of the committee, with full instructions and power to look after and protect them, the families, and the Home. By Wednesday noon, we have finished our work, and fall back to our second appointment, where our agent has advertised our coming; have a union service in the evening, place what we can by Friday; and, if a number are left, reach a third town that night, advertise on Saturday, go through the Sabbath, and usually finish on Monday or Tuesday, and turn our weary feet towards Boston.

The following extracts from the 22d annual report of the Home give a more complete idea of the work of the society.

Our work is of two kinds. We take children temporarily, to tide poor families over hard places. We resist the breaking-up of families. No charity should be administered in such a way as to lessen the sense of parental obligation, or relieve relatives from caring for those of their own blood.

We are often asked: What supervision do you have over children placed in homes? Our principle of placing children is based upon the divine idea of family life, which is one man and one woman, then children. If children are withheld, or have been taken to heaven, or gone from home, the parental instincts, affections, and governmental capabilities are there just the same; place a child there adapted to the circumstances, and these natural, dormant powers begin to thrive, and in a few months the child has a deep and strong root-hold in this divinely human soil. It is like a scion grafted into a strong, luxuriant tree. It becomes a part of the tree. Let it alone. An attempt to supervise it, so as to lessen the sense of parental responsibility which springs out of the parental instincts, is a dangerous supervision.

If eastern children can be so easily placed in the west, why could not the institutions already in that section do more in the way of placing-out than they do?

NATIONAL PRISON ASSOCIATION.

MONEYS RECEIVED.

The Secretary of the National Prison Association desires to acknowledge the receipt of the following membership fees for 1887:

Rutherford B. Hayes, Tremont, Ohio	$5.00
A. S. Hardy, Toronto, Canada	5.00
Dr. W. T. O'Reilly, Toronto, Canada	5.00
Robert Christey, Toronto, Canada	5.00
Mrs. Lucy Coad, Toronto, Canada	5.00
R. H. Dawson, Montgomery, Alabama	5.00
Charles E. Felton, Chicago, Illinois	5.00
James Murdock, Michigan City, Indiana	5.00
Dr. John Morris, Baltimore, Maryland	5.00
Gardener Tufts, Concord, Massachusetts	5.00
Dwight S. Smith, Michigan	5.00
E. C. Watkins, Ionia, Michigan	5.00
W. A. Woodard, Owosso, Michigan	5.00
Frank S. Dodge, Concord, New Hampshire	5.00
Rev. Brother Justin, New York City	5.00
Gen. R. Brinkerhoff, Mansfield, Ohio	5.00
Michael J. Cassidy, Philadelphia, Pennsylvania	5.00
J. A. Quay, Morganza, Pennsylvania	5.00
Dr. P. D. Sims, Chattanooga, Tennessee	5.00
John C. Griffis, Chattanooga, Tennessee	5.00
M. Lavelle, Kingston, Canada	5.00
Total	$105.00

BOSTON CHILDREN'S AID SOCIETY.

The annual report of this excellent society contains the statement that "under our agent boys are brought to us in such numbers, that the system heretofore adopted will not provide for them all, and our work must be still further enlarged. The judgment of those most interested seems to be that children do better when congregated together; yet the record made by our society for the last twenty years makes some of us feel that we can do nothing better than establish a second Pine Farm." We have had the pleasure of meeting the agent referred to, Mr. Charles W. Birtwell, and formed a favorable opinion of him. We are glad to hear such men as Mr. George S. Hale and Mr. Robert Treat Paine say of him: "All that he does can never be recorded; his energy is endless, and his earnestness a lesson to all." A peculiar feature of the work of this society is that it boards young boys, to the number of sixteen, in a private house belonging to a farmer near Foxborough, where they work with him and his hired man, and help his wife with her house-work, thus avoiding every appearance of institution life for them. Another plan, which has only been realized to a limited extent, is that of "home libraries," which is thus explained:

Each little bookcase, substantial, yet pleasing to the eye—the only ornament perhaps that adorns the home,—contains fifteen books, and also copies of the best juvenile papers and magazines. It is placed in some family in which there is an intelligent, reliable boy or girl from twelve to fifteen years of age, who will serve as librarian. Ten or fifteen children from the immediate neighborhood, varying in age from eight or nine to fifteen or sixteen years, make up the library group. The books and papers go the rounds, and when read are exchanged for another set. To provide for adequate supervision of present and future libraries, an attempt is being made to secure for each library a volunteer visitor, who shall come into close personal relations with each child, and seek to guide his or her reading. Conferences of the visitors will be held from time to time, and no pains spared to make the reading of the greatest possible value to the children. A contribution of fifteen dollars establishes a library.

A list of 61 boys in homes on the first of June, with their addresses, is printed in the report of the visitor, Miss Mary J. Washburn; and seven others are boarded out in private families. All of these but two were visited during the year—many of them several times. This is quite as it should be.

FOREIGN CHILDREN IN MICHIGAN.

By an act of the Michigan legislature, approved June 18, 1887, no minor child can be "apprenticed, bound out, indentured, given away, or otherwise disposed of," except after application by the person taking the child to the county agent of the State Board of Corrections and Charities, or to a superintendent of the poor of the county in which the applicant resides, and the consent of such officer certified by him in writing and filed in the probate court, after examination made by him as to the suitableness of the proposed home for the child. After the filing of the certificate, a contract in writing (the provisions of which are stated in the act), must be entered into between the applicant and the person authorized to dispose of the child. This act applies "to all children brought into the State from other States by or for societies taking charge of destitute, abandoned, or orphaned children, which children would be a State, county, or town charge, except as taken by indenture, or given to persons to adopt or take charge of in" Michigan.

A safe rule in every situation in life may be expressed in the words, "Play on your own side of the game." You can not play on both sides without running the risk of disgrace. You cannot be true to two opposing interests at once. Do not allow yourself to be drawn into a false position. Be single-minded, if you wish to be secure.

HOW TO ADAPT "CHARITY ORGANIZATION" METHODS TO SMALL COMMUNITIES.

By Mrs. Chas. R. Lowell.

I have two objects in preparing the following paper.

The *first*, and most important, to show that it is desirable for small and moderate-sized communities to adopt at once some system of organized or scientific charity; and the *second*, to show how easily an attempt may be made to do this.

In trying to reach these two objects, I shall write for those who are ignorant of scientific charity, or at least for those who are novices in it, and I shall therefore begin at the beginning, which is, of course, a definition of what scientific charity is, and what are its special principles and aims.

I do not like the name we have chosen, because "charity" means, in common speech, some kind of help given to "the *poor*," and I wish we could find a name which would cover the idea of good done to the whole community, to the doers as well as to others. I should very much like it if some idea of good citizenship, and of the duties done by, and for, citizens, in mutual service, could be embodied in our name. "Organized Charity" is very limited and does no justice to the aims of the societies we represent.

The work of scientific charity may be said to be both preventive and curative—that is, its proper field is moral, mental, and physical hygiene and medicine. It aims to keep the members of each community in which it takes up its abode in a healthy state of soul, mind, and body, but where misfortune or disease has overtaken any, it aims at thorough and permanent cure.

It is neither content with bad circumstances which lead to misery, nor content to accept the theory that there must always be a given number of suffering people, and that the only thing to be done for these is in some degree to mitigate their distress, feeling sure that when these miserable ones die, others as miserable will be on hand to fill their places. Scientific charity strives to cure the misery of those who suffer now, and to work constantly towards such improvement in circumstances, that the number of the miserable shall diminish day by day.

Of these two branches of its work, the preventive and the curative, the former is by far the most valuable, and the most encouraging, and it is the fortune of small communities to be able to make this the most prominent; for in the small community the number of persons who have fallen into distress are few comparatively; the accumulation of the evil forces which corrupt and degrade is not large; the number of well-meant but dangerous schemes of benevolence are not many; and in fact the chance is presented of beginning at once to do *right*, instead of having first to undo a great mass of wrong.

There are three classes of services that may be rendered to a community:

1st. Such as benefit directly every member of it—to which class belong the following: good drainage, good schools, public reading-rooms and libraries, public parks and play-grounds, decent public bathing-places, clean and orderly streets, the preservation of peace and good morals, and the *enforcement* of the liquor laws. Every one of these things is essential to a happy and prosperous public existence, and all can be secured in a small community by the exertion of a few public-spirited individuals, and yet how many are without them; and although in the small community their lack may not be felt at once, yet the want of them tends to the creation of such a population as will be a never-ending curse to themselves and others.

The cost of these public blessings should be borne by the tax-payers, and, of course, there is no necessity for "Organized or Scientific Charity" to secure them, but where no citizen has looked far enough into the future to feel their need, and a Charity Organization Society is established, it can do no greater good than by turning public attention to the great benefit which such improvements would be to the town or village, and by educating public opinion to demand them.

2d. The second class of services to the community are directly serviceable to only some of its members, but indirectly to all in preserving a healthy public life. Such are, lectures to working men or women; industrial education for men and women, and training-schools of various kinds for boys and girls; the collecting of savings from adults and children; bringing beauty and music and refinement within reach of those who cannot themselves attain them; and encouraging the formation of clubs for self-improvement and mutual benefit by young men and girls.

None of these things can be attained except by sincere and devoted personal effort on the part of at least a few individuals, and these present the special field for the preventive work of Organized Charity. The expense of such efforts may be borne as far as possible by those directly benefited by them, but supplemented (as education is in colleges) by the gifts of others.

3d. Of the third class of benefits this cannot be said. These consist of all such as are done to individuals in physical need; they deal with the body and they possess the qualities of the body—they are transient and pass away. And not only that; we are exposed to the constant fear that they may lose their character even of temporary good, and may be transformed into evils, to us, to those who seek to serve, and to all the community.

They furnish the difficult field of the curative work of "Organized Charity," and spread a snare for the feet of the unwary.

It is necessary that misery should be relieved; that the hungry should be fed, the naked clothed, and yet if we for a moment are tempted to look upon this as *the* important part of our work, or even as *an* important part of our work; if we let ourselves be led astray to regard the body more than the soul, confusion and defeat befall us. Therefore what is called "Relief" must be kept out of sight; must be looked upon as merely an unimportant matter, while the building up of character even in (or indeed, especially in) those who come to us in the direst physical distress must be always held to be the one vital work before us.

Every plan for the help of any person must always be judged by this principle—it must be met by the question: "Will this course work good or ill to him; and if good, temporarily, will there be a reaction of evil to him or to others?" A student of human nature knows that to do for another what that other should do for himself, injures his character; therefore we must start with the fundamental principle that all relief of bodily wants by outsiders is in itself bad—it is at best a "low benefit." As Mr. Emerson says: "It is a low benefit to give me something; it is a high benefit to enable me to do somewhat of myself." The great danger of all such "low benefits" is that we may create "parasites," or in other words, paupers.

Drummond, in his "Natural Law in the Spiritual World," says: "*Any principle which secures food to the individual without the expenditure of work is injurious and accompanied by the degeneration and loss of parts.* The social and political analogies of this law are familiar. All nations which have prematurely passed away, buried in graves dug by their own effeminacy; all those individuals who have secured a hasty wealth by the chances of speculation; all children of fortune, all victims of inheritance; all social sponges; all satellites of the court; all beggars of the market-place;—all these are living and unlying witnesses to the unalterable retributions of the law of parasitism."

Mr. Drummond quotes also from Prof. E. Ray Lancaster as follows: "Any new set of conditions occurring to an animal which render its food and safety very easily attained, seem to lead as a rule to degeneration, just as an active healthy man sometimes degenerates when he becomes suddenly possessed of a fortune, or as Rome degenerated when possessed of the riches of the ancient world. The habit of parasitism clearly acts upon animal organization in this way. Let the parasitic life once be secured, and away go legs, jaws, eyes, and ears; the active, highly gifted crab, insect, or annelid may become a mere sac, absorbing nourishment and laying eggs." Or as we see too often, the support of life being secured by "charity," the active man may become a mere pauper.

It thus appears that the great object of scientific charity is to avoid this catastrophe, and to so work that paupers and paupers' children may be re-educated and re-developed into self-respecting men and women, full of noble independence, instead of following a course which will surely degrade into the pauper rank those who have been overtaken by sudden calamities.

Another fundamental principle of Scientific Charity is what we all know as "adequate relief," which means such relief as we should give to a brother or a sister in distress, and which means, consequently, that each person is to be *kept hold of* just so long as he or she needs a helping hand or a helping heart.

This curative part is, as I have said, the difficult, the disheartening side of the work, and it is because this part grows apace in every community in which charity is not organized, is not scientific, until, as in our great cities, the amount of it seems to absorb all the time and thought of those who seek to work in a better way; that it is not only easy, but essential, for every small community to bestir itself betimes, before the mischief is done, and while the field is open, and to start, from the beginning, to *prevent* pauperism rather than to wait until it has assumed gigantic proportions and then try to crush it. While the task is easy put your hand to it,—sow good seed before the mischievous weeds have a chance to grow.

I have said that it is easy *to try* to do all this, to try to carry out all the plans, and to reach all the objects of scientific charity, but I cannot truthfully say that it is easy to do it, for it is a great work, it is a noble work, and great and noble ends cannot be attained by small and feeble means—we reap what we sow—we cannot get out more power than we put in, and as we aim at large results, we must use energy and devotion to obtain them.

Given a measure of energy and devotion, of earnestness and perseverance, the methods of the work are very simple.

If ten or fifteen men and women make up their minds that they will have a Charity Organization Society, or whatever they may choose to call their association, all they have to do is to meet and organize, adopt a constitution, and go to work.

The following is a simple form of constitution adapted to a small community:

THE CHARITY ORGANIZATION

of

Constitution.

Article I.

The name of the society shall be "The Charity Organization Society" of

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Article II.

This Society shall be conducted upon the following principles :

1. Every department of its work shall be completely severed from all questions of religious belief, politics, and nationality.

2. The Society shall not directly dispense alms in any form.

Article III.

The objects of this Society are :

1. To prevent children from growing up as paupers.

2. To encourage thrift, self-dependence, and industry through friendly intercourse, advice, and sympathy, and to help the poor to help themselves.

3. To raise the needy above the need of relief, prevent begging and imposition, and diminish pauperism.

To accomplish these objects it is designed :

1. To provide that the case of every applicant for relief shall be thoroughly investigated, and the results of such investigation placed at the disposal of the public officer having charge of the poor, of all the churches and charitable societies of ———, and of private persons of benevolence.

2. To obtain employment, if possible ; if not, to obtain, so far as necessary, suitable assistance for every deserving applicant, from benevolent individuals, churches, etc.

3. To make all relief, whether by alms or charitable work, conditional upon good conduct and progress.

Article IV.

The Society shall be composed of the following persons :

1. Members of District Committees.

2. Annual Members (any person who shall subscribe not less than $2 to the Society annually).

3. Life Members (any person who shall subscribe $25).

4. Ex-officio Members (the public officer having charge of the poor, and one delegate from each of the churches and charitable institutions of ———).

Article V.

The management of the Society shall be vested in a Central Council, which shall have the control of all questions of principle and all matters relating to the work of the Society.

The Central Council shall consist of :

1. Two delegates from each District Committee of the Society.

2. The Ex-officio Members of the Society.

The officers of the Council shall consist of a President, Vice-President, Secretary, Treasurer, and one or more Agents, and shall be elected by ballot at the first meeting of the Council after the annual meeting of the Society.

The officers of the Council shall be the officers of the Society.

There shall be a regular meeting of the Council on the last Friday of each month, and special meetings may be called by any officer, with the concurrence of three members.

At any meeting of the Council five members, other than Ex-officio members, shall constitute a quorum.

Article VI.

The town or village shall be divided, for the purposes of the Society, into such Districts as the Council may designate, and the Council may at any time re-arrange such Districts.

In each District there shall be a Committee of three or more residents. The Council shall appoint the members of such Committee.

Each District Committee shall, subject to the control of the Council, manage the work of the Society within its District, and each District Committee shall only deal with the cases of persons resident in its District.

It shall be the duty of the Committee of a District to see that every application, from persons living within the District, is thoroughly investigated ; to study how applicants for relief can be raised into independence, and to make them self-supporting whenever possible ; to obtain aid for deserving applicants, unable to earn their support, from the appropriate sources ; to see that all children in the District attend school ; to try to secure a good sanitary condition of the District ; to see that such reports are made to the Central Council as the latter shall require.

Article VII.

An annual meeting of the Society shall be held at such time and place, in or about the month of ———, as the Council may designate, and the Council may call special meetings of the Society.

Article VIII.

This Constitution shall not be amended except by the resolution of a two-thirds vote of a meeting of the Council, at which at least ten members, other than Ex-officio members, shall be present, due notice of such amendment having been already given at a previous stated meeting of the Council.

The provision for the appointment of one or more agents is elastic, as in different places the requirements will differ. In some no paid agent is required, while in others it might be necessary to have one for every two or three districts.

Having thus created the Society, the next step is to put it in working order, and, officers having been chosen, a plan for districting the town or village must be adopted and chairmen of the district committees appointed, whose duty it will then be to make the principles and objects of the Society known to appropriate people in their respective districts, with the purpose of interesting them in its work and inducing them to become members of the district committees. A circular should then be drawn up, explaining the proposed work of the new Society, and asking for coöperation and for annual subscriptions of $2 for the salary of the agent (if necessary), for printing, rent, etc. It should be especially stated that none of the money subscribed is to go to the poor, in order to avoid misunderstanding, and this I believe to be *absolutely necessary* for the success of the Society. That is, no general fund should be raised for "relief," and that all such help, when necessary for distressed individuals, should be kept out of sight, the money procured for those special persons, and when not all used for them, returned to the givers. "A fund" is an immense and constant temptation to those who have it to spend, serving to turn their minds and hearts away from better, but more laborious, ways of helping their fellows.

The Society then, being well established, its districts laid out with convenient and easily-to-be-remembered boundaries, and its existence made known to the community, its duty is to keep itself constantly before its public, for to be truly alive and useful, it needs the coöperation of all. It cannot "see that no children grow up as paupers" if the public officers give relief and train them to be paupers ; it cannot teach thrift and habits of industry, if begging from door to door is rewarded by food and doles ; it cannot diminish imposition and pauperism, if the population loves to be imposed upon, and so one of its duties is the education of the well-to-do in the community to some sense of their duties towards their less fortunate fellow-citizens. It needs also constantly new workers, and must perpetually seek for such, especially among the young, whom it can touch with the enthusiasm of humanity, and train them in the pleasant ways of Scientific Charity, giving them the chance to enter into new relations with those around them whose lives lie in different fields, whom they can teach, and from whom they can learn with mutual benefit.

Each District Committee should be allowed a large liberty, so that each may develop some special kind of beneficent scheme for its own people, and thus there will be as many centres of life as there are district committees, and that happy community, wise in time, will escape the suffering, the degradation and the danger with which we, in the larger and older cities, are to-day brought face to face, because our predecessors failed in their duty to their brothers fifty or a hundred years ago.

But remember always that it is our *brothers* for whom we are to work, and that it is *we* who are to work ; it is not "the poor" who are to be "relieved" ; no society will do what we need, no organization will do, no machinery will do—these are only the means of bringing us near to the men and women who need us, who are dying, body and soul, for need of us, and who are not only our brothers, but the brothers of Him who said : "If ye have done these things unto the least of these my brethren, ye have done them unto me."

One case was found where aid had been given unrestrictedly for some time ; a visitor, a stranger to the family, called and asked the members to join the Savings Society. To the collector's amazement the wife and mother joined and deposited ten cents at once, and after that became a regular saver. It is the collector's aim, if possible, to get the person or family to save for some object, such as the next winter's supply of coal, or clothing, or some debt which must be met. Often it is found that the children of a family will join the Society, or perhaps the mother or father will save for the children. As the object of the Society is the promotion of thrift and self-respect, and as a man with a bank account is twice the man as the one without it, it is far better that when the saver gets five dollars, a bank account in the saver's own name should be opened in some trustworthy bank. The postal savings banks would be of great assistance here. It is often found that the savers are afraid of banks, and of course in these cases it is not urged ; but it is part of a collector's duty to suggest a trustworthy bank where deposits can be made.

The accumulation of money in the hands of the collectors is one of the difficulties in the way of the Savings Society. In the Edgewater Society each collector hands the money once a month to a general treasurer. The first district committee of Castleton has also adopted this method, but it is extremely undesirable that large sums should accumulate, and it is far better that the saver should be urged to open an independent bank account.

The collector of course continues visiting after the bank account is opened. It is encouraging to see how surprised and delighted many of the savers are at the way the pennies mount so quickly into dollars. One woman, when she withdrew her money to buy clothing and coal for her family for the winter, said with tears to the collector : "Oh, ma'am, I feel as if you had made me a present of it."

The better class of those struggling to get along in the world grasp the idea of the Society far more quickly than their poorer neighbors. Where improvidence has taken a deep hold it is difficult sometimes to persuade a family to save, or to think that they can lay aside any thing out of their limited incomes. It is sometimes hard for the collectors themselves to realize that the saving is possible, and it is simply by remembering that others have managed it by dint of strictest economy and forethought, and by inspiring faith in themselves and in their own powers, that the collector can succeed. It is a known fact that a man earning steady wages only from April to November has supported a family and even laid by

enough to purchase his own home. In this case the wife and children rendered efficient help.

The savers often tell the collectors how they have longed to save, and how easily the money slips through their fingers. The little hoard in the toe of the stocking once broken, the whole insensibly melts away. It is almost universally the case that the savers are not only delighted to join the Society, but they are extremely grateful to the collector for giving them the opportunity to help themselves. One woman wanted to open accounts for herself and five of her ten children. In another case, however, a woman told the collector that she knew that the collector simply wanted the interest on her money, and she refused to join; this was an exceptional case. One woman, who drew out $15 at Christmas time, insisted on presenting the collector with a dollar of it, to be used as she pleased, or else to be given away in charity. Another, whose husband was a scissors merchant, gave two pair of scissors to the faithful collector who had visited her for a year. Numerous incidents of a like nature could be cited to show the gratitude and delight of those who join the society.

According to the rules of the Society on Staten Island, a week's notice must be given to the collector before any money can be withdrawn. A saver thinks twice before the collector is asked to bring the money; and the rule is also an excellent one, as it prevents any sudden demand which might be inconvenient to the collector if made without warning.

It can easily be seen how the work, if once thoroughly undertaken, is capable of development in various directions. Co-operative societies, building associations, etc., could be started in connection with the Savings Society, and, if nothing more is attempted, employers could use influence with their employés—women especially could do a good work in this direction, in helping their servants to start bank accounts. Also members of the Society could be induced to lay by money to buy their own homes, and it can be easily seen how the work could be developed in this way.

The second advantage of the Savings Society is the great aid it affords to Friendly Visitors. The difficulties that many persons experience in visiting for the first time in the homes of the poor are well known. On Staten Island it has been found that, armed with Savings Society books, an entrance is at once gained in homes where entrance would be impossible on other than a business footing. Besides this, it is found that many persons who as Friendly Visitors are unable or unwilling to visit the poor, are glad to undertake the regular work of collecting.

To accomplish the most good the Savings Society ought to be introduced systematically. Every house and every family in a block should be visited and given an opportunity to avail itself of the advantages offered by the Society. The whole visit should be conducted in a most business-like way, careful courtesy should be shown, and of course the words "charity" or "poor person" should not be uttered. In introducing the work rebuffs will often be met with, although as it grows and becomes known this is rarely the case. It is better, where possible, if one person experienced in visiting the poor could undertake the introduction of the collector to the savers, or of making the work known in one district, or even in a part of a district. Very much depends upon this first visit of introduction; some people, with good hearts and the best intentions, are without tact, and the work is seriously injured by a wrong impression produced at first. It is well, also, to make one person responsible for the visiting in a district, as it is then more apt to be thoroughly done. It is best to begin with only a few savers, and as the work becomes familiar, to increase the number. On Staten Island one or two collectors have as many as thirty savers, but this is almost too many, unless one can give two or three days a week to the work. If the collecting is undertaken with the right spirit—that of giving the truest help possible, of making one's influence felt in these homes,—five or six savers will keep any collector busy. The mere business transaction takes but a moment; it is the aid that lies beyond this—the advice and assistance to be given by friendly intercourse—that calls for the devotion of one's best powers.

The visits of the collectors are often anticipated as the event of the week in these homes—gradually the visits come to be expected. The rooms are cleaned, flowers are arranged on the table, and great disappointment is expressed if the collector fails to make an appearance—indeed, delinquent collectors will often have it said to them, that as they did not come on their day, the money was now spent which had been saved for them. It is well also, to choose a day as soon after pay day as possible, as often the poor wife has a chance to lay by a little before the money has dwindled.

The entrance in the home once gained, much can gradually be attempted. It takes time to win confidence, but by steady, conscientious visiting, it is sure to come; but, if advice is given prematurely, it is apt to be resented, and in any case tact must be used.

One collector on Staten Island carries healthful story papers, like "The Youth's Companion," "Harper's Young People" and "St. Nicholas," from house to house. Finding that if the papers were given outright little value was placed upon them, this collector lent the papers and collected them from week to week. This plan has been productive of great good.

Mothers of families often ask for advice or sympathy from the collector in cases of sickness or emergencies, or perhaps advice will be asked in relation to the training and discipline of children or of their settlement in life. Employment is often sought for, and in many instances the best aid can be given to a family by finding it for them.

Several of the Staten Island collectors have accomplished a wonderful work among their savers. One lady presented flowers and seeds to all of those she visited, and showed them how to care for them. She also gave some games to a number of families, to induce the young girls and boys to stay at home in the evening—the reading-matter would also have this effect. When this collector left for a few weeks in summer, she gave toy banks to all of her savers, to be opened by her on her return. Some of the collectors have obtained flowers and fruit from the Flower Mission for those who were sick or aged.

One collector copied a number of receipts for cheap and palatable ways for cooking meats, and distributed the copies where she thought they were needed. Advice is often asked in regard to food and its preparation, and also in relation to domestic economy. A thorough knowledge of sanitary laws, and of laws which specially concern the poor, will often be found invaluable. Octavia Hill's "Homes of the London Poor," will be of assistance in visiting the squalid and very poor. The only limit, in fact, to the good to be done, lies in the collectors themselves—their utmost powers and capabilities will often be stretched, and every thing will depend upon the spirit they carry into this work. The mere business transaction, if nothing further is attempted, is really of importance sufficient to warrant any one, disinclined for the further development of the idea, to act as collector.

By systematic visiting of each house and family, many sad cases of need are discovered which otherwise would never have been known. The worthy poor are always sensitive and shrink from the exposure of poverty; and one of the pleasures of this Savings Society is the finding and helping of these deserving cases. It should be distinctly understood, however, that the collector comes to take money, and not to give it, and help should be always given through the appointed channels of relief. There will be little trouble on this score if the collector stands firm. "Not alms, but a friend," must be the motto, and loss of influence will be the penalty for injudicious giving.

The collectors at present are all ladies, but if gentlemen could be induced to begin the collecting, much more could be accomplished. It is very necessary that heads of families and young men should be influenced to gain thrifty habits and taught how to invest the money saved.

The Savings Society can be introduced into clubs of various kinds, viz., girls' and boys' clubs, workingmen's clubs, mothers' meetings, etc. In these cases the savers would bring the money to the collector at some stated time.

The Society has already been introduced with marked success into various public schools, and it would be of benefit if it could be introduced universally throughout the country.

The introduction of Postal Savings Banks by the Government is earnestly to be desired, but much as these banks are needed it is impossible for them to take the place of the Savings Society, although they would supplement and greatly assist the work of that Society. The friendly relations which this regular visiting brings about between collector and saver, the intimate knowledge of the homes and lives of the poor, the real help which this Society has been the successful means of affording, all show the value of the work.

Its adoption by the Charity Organization Societies of the country would give them twice the power they now have. Imagine the result if every man, woman, and child of the laboring classes, who needed it in any way, had the sympathy and aid of a friend who never lost sight of them, and who was able, by means of a larger cultivation and happier life, to bring comfort and brightness to their weary lives of unceasing toil.

And indeed the self-sacrifice needed for the work will not be in vain. Many a selfish soul could be waked from its lethargy if it could once see the dramas enacted in so many lives around it.

Each new work introduced finds new workers waiting for it, and armed with a definite aim and a definite purpose, how many new workers might be enrolled in our Charity Organization Societies?

FRIENDLY VISITING.

By Mrs. Jas. J. Putnam, of Boston.

I have been asked to write a paper on the "Theory and Value of Friendly Visiting, as Compared with Other Forms of Charitable Work"; and I shall try to show that it is a simple and efficient means of helping people, and also that it affords an excellent training for any larger field of work.

By "friendly visiting" we mean seeing and knowing people in their homes, and trying, by means of personal influence and practical suggestion, to improve their condition. Many persons agree in thinking this a good method of helping the poorest and most ignorant classes; others, on the contrary, while admitting that there is no harm in visiting sick old women, or taking children on country excursions, believe that any good worth working for must come from improving the conditions under which the people live. Better schools, better prisons, better laws, model tenement-houses, more open spaces, cheap amusements,—these things will benefit the community, it is said, but "visiting" is like pouring water through a sieve; no permanent good can come from it.

I believe that both kinds of work are needed, and should be done at the same time. The low standard of morality and intelligence, and the lack of self-control, which keeps large numbers of people very poor and degraded, come partly from external conditions that may be improved, and partly from weak wills that may be strengthened, and wrong tendencies that may be checked.

Those of us who believe in the power for good of friendly visiting, do so because we have become convinced that only as the people we try to reach can be roused to wish for better things is there any hope of improving their condition. There must be some force besides that of improved surroundings to help turn these to good account, and that force must come from the people themselves, for whose benefit schools and libraries are founded. We all know the force is there; that, however deadened in the minds of the drunken or disheartened parents, at least in their children there are all the possibilities for good as well as for evil that children are born with. The question is, how to get at this force;—how to turn the current of these lives into the right channels, and make the next generation better than the last. I believe this can be done by approaching people in their homes, as families, better than in any other way. So long as we only know this boy or that girl, we look at the problem solely with a view to his or her interests; but let us know all the members of a family, and our conclusions as to what should be done for any one of them may be very much modified.

The great power of a wise personal influence and example to find and bring out the good in seemingly vicious people, is clear to any one who has been able to watch the results of faithful visiting. But good results cannot be reached unless the visitor works in a spirit of patience and courage, with a longing to help his neighbor for his neighbor's sake, and a clear idea of what he is attempting.

I do not include here those visits to the sick or unfortunate made for the sake of giving pleasure. These have their own place; but I am now considering visiting as one of the agencies of social reform, to which we look for elevation of the poor and ignorant.

The object of a visitor should be, first of all, to try to make the family better and happier where they are, and with the resources they have.

We come to realize, after a time, that the majority of poor families in a city must continue to live without any very striking change of circumstances; that the children of intemperate parents must, except in very flagrant cases, remain at home and be cared for as best they may be; that boys and girls must grow up surrounded by temptations, to take their part, by and by, in making or marring the welfare of the community. It is here, in the homes of the lowest class of the residents of a city or town, that the true work of a visitor lies.

Visiting is not primarily relief-work, though relief may be necessary; nor the work of helping people to go where their labor is more needed, important as that may be; it has its own large field, which is one that is often turned away from as hopeless.

It is a visitor's part to go into a wretched household as a friend, to make acquaintance with the members of it, win their confidence and become familiar with their circumstances, temptations, and difficulties, in order to find out what can be done to improve their condition. He must look at life from their point of view, till after a time, by sympathy, knowledge, and affection, he finds himself, at last, at the place where his advice may be given and taken, where his coming brings happiness and hope, and a new desire to live rightly.

We cannot easily overestimate the good that friendly visiting may do; but we should also remember that we may inflict serious injury on our ignorant neighbors by injudicious action. If we are impatient to alter their situation, at once by taking away ill-fed children from their parents, for instance, instead of trying to have them better fed where they are; or by eagerly furthering every vague desire of theirs to get a different kind of work, regardless of the fact that the dissatisfied persons may not have any fair chance of succeeding in their new trade,—our hasty judgments may only serve to increase the difficulties of the case.

A visitor must have the courage not to act till he undestands the family. He is there to help them, but not to harm them by rash interference. He should be as loath to do any thing to break up the family as if it were that of his own brother or sister by blood. He must be prepared to see suffering and wrong-doing that he cannot prevent, and be willing to wait till he knows what the difficulties and troubles are, and then be ready to make the most of the opportunities that arise for meeting them.

There are many families where the evils are of such a kind, that it is plain they cannot be cured except by the persistent effort of the people themselves, which makes the outlook seem hopeless. It is precisely here, however, that a visitor can be of use. He can lead them to believe that the effort is worth making, encourage them to make it, and take hold with them to meet the difficulties in the way.

For example, let us take a very common case: Here is a woman with half a dozen children, and a husband who works and who usually supports the family, but who also drinks. The woman is ignorant, and shiftless; she has begun her house-keeping with a few pretty things that have either been broken, lost, or packed away "out of the dirt." She is soon over-burdened with cares, and she loses any ambition she may have had, and drinks a little herself. Her children are dirty and ragged, and fed on bake-shop pies; they are brought up without any training, half nourished, half clad; while their mother idles away much of her time talking with neighbors who are worse than she is, and their father feels that he has more than done his part if he provides them with shelter and food.

We can see the future of such a family with dreadful clearness. The first illness may leave them destitute, and, led to seek alms, they lose what little independence they had left; or, at any time, the habit of drinking a little may grow into confirmed intemperance, and the man can no longer get steady work. Shiftlessness and intemperance, which lead to crime and pauperism, are the inheritance of the children, who easily yield to the many temptations that surround them. Relief cannot help them. Education which might do so much for the children, if it went hand in hand with home influences, often only disgusts them with their parents, and makes them turn with eagerness towards people whom they consider a little higher up—smartly dressed perhaps, but sometimes more dangerous companions than the old ones. A girl, in a bad quarter of the city, who despises her mother's advice and protection, is exposed to the gravest dangers. We constantly hear it said that we cannot help the older ones, but that we must save the children. It seems clear to me that to help one without the other is usually an impossible task; their interests are too closely bound together.

Such families as the one I have described, unless they are to be broken up, can only be helped by some direct influence that infuses a different spirit, new hopes and wishes, into their lives. This, difficult as it seems, may be done by a good visitor Little by little the interest and dulled ambition of the mother may be awakened; the active sympathy of the visitor may rouse her to care for the little details of comfort and decency in her household, the total disregard of which is at the bottom of much misery and vice. The possibilities of making a room pretty, bright, and habitable; the pleasant games at home, and the parks and libraries abroad, that are never resorted to; the clothes that might be warm and respectable, if sensibly chosen, and well made and mended; attractive reading that might be found; all these matters, trifling in themselves, may be made the means of reforming the home life, and consequently changing the whole future of the family. In most cases it is possible to do this; and no one can know, until he has fairly tried, the great interest he himself will feel in the details of the daily life of a household after he begins to see how important they are to the growth of self-respect and happiness; and his own interest will communicate itself to the jaded mother and fretful children, to a surprising degree.

A genuine concern in all the small matters of home life quickens the visitor's sympathies, wins the affection of the family, and is the surest way of getting an influence over them. Such an influence once established may be used for their good in many ways; to help the man or woman to stop drinking; to advise him about work; to help them to take care of their children, and to decide what to do if the children go wrong. But most important and most hopeful is the influence acquired over the children themselves. A thoughtful and sympathetic friend may help them to make the best of their lives, and his counsel at some crisis may save them from serious evils, or start them on the path towards prosperity.

I have spoken of the reluctance one should feel to separate parents and children; but I believe no one should be a visitor who is not ready to take such a step should it prove the right thing to do. A visitor ought to know the laws of the land, and be able, at the moment when such a course is the best one, to have a man prosecuted for non-support of his family, or to have children taken away from parents who neglect them. But, except in cases of actual cruelty, this should be a last resort.

Many persons who are willing to take a part in managing institutions and societies of various kinds for the benefit of the poor, shrink from visiting, even when they believe in its efficiency, because they believe that it requires special gifts and talents.

It seems to me that sympathy with the needs of the people to be helped, a strong wish to help them, and good judgment are the only "talents" required to make a visitor, and these, surely, are not less but more necessary when we try to help numbers of people instead of one family.

For some years, as secretary of one of the District Conferences of the Associated Charities, I was very familiar with the work of the visitors, and I was surprised to find that it was not one or another temperament which made good visitors, but the good sense and devotion which they brought to their work. A successful visitor may be a silent and reserved person, or frank and cordial, young or mature, lively or serious, either a man or a woman; it matters very little, so long as he cares enough to help the people he visits to stand inconvenience and discouragement on their account, and to carefully consider what ought to be done before taking active measures for interfering in their affairs.

Instead of needing unusual gifts, this work, it seems to me, is one which any one who cares to do it may learn to do, and where long experience is not a necessary element of success. For it is a work for which our daily lives fit us; it is merely going a step further than we are constantly obliged to go at home, and applying the same judgment and sympathy that we use in our own households, or for our natural friends, to the difficulties and problems of these other households which so much need the stimulus and help that we can give them.

I do not mean to say that it is work for very young persons, because it brings with it a sad knowledge of the wrong and misery in the world that it may be well to keep from them, and because questions come up which they cannot deal with; but inexperience need not keep any one back, especially if the visiting can be done with the advice of more experienced people, who are always at hand, and more or less under direction.

I have tried to say that I believe a wise visitor may be an important power for good in the community; that his work is to help the members of one or two households to live better and to be better; and that, in so far as he succeeds, his success works a radical improvement in the people he deals with.

But suppose he fails; suppose after several years' work the family he

has tried to help seem as hopeless as ever; will he not rightly feel that if he had been working at a more practical problem, starting a boys' or girls' club, for example, the time would not have been thus lost?

In the first place, I would answer that failure of conscientious, devoted work in the homes of the poor is very rare, though the results may not be exactly those which were looked for; but, granting that the visitor may have failed, he can hardly count the time lost if his wish to do something for the public good was a lasting one. Perhaps he will have learned more, from his failure, of the life and condition of the poor, more of their needs and limitations, than some one else who has been treasurer or chairman of two or three societies during the same time. Whatever the actual results may be in a given family, the painstaking, earnest work of a visitor, extending over a number of years, will give him a knowledge of the characters and lives of the people he wants to help, that will make his judgment of the greatest value to any one who is starting any kind of scheme or society intended to benefit the ignorant and destitute.

Is not one reason why so many relief societies, amusement clubs, etc., do harm instead of good, that they are started and managed by people who do not know the needs they try to meet?

We all feel what an advantage it would be if a day laborer of intelligence and character, whose life had brought him very near to his shiftless, destitute neighbors, would become a member of a relief or tenement-house committee. An experienced visitor should be able to bring to any work for the material, moral or legal improvement of the condition of the lowest classes, the kind of knowledge of their lives that is possessed by one of themselves.

In conclusion, let me say once more that any good that comes from friendly visiting is important and far-reaching, because it touches the springs of human action, tending to develop self-respect, domestic happiness, and higher ambitions. The smallest result of this kind is worth much patient endeavor, for it may prove the bit of leaven that will leaven the whole lump.

While we do all we can to improve the laws, dwellings, and institutions of our country, let us not forget this other and more personal work, that should be carried on at the same time with public reform. Not only is it worth doing for its direct results, but it is invaluable as a training to prepare us for dealing intelligently with the problems of crime and pauperism; whether we are practical workers, or whether we are simply helping to create that strong force, public opinion, without which no great reform is possible.

HOW TO GET AND KEEP VISITORS.

By Zilpha D. Smith.

I have gathered together in this paper the points which seem to me most important or successful in the relations of our different district conferences in Boston to their visitors; and, if I dwell on little things, it is because I have seen friendly visiting fully successful only where a committee has been patient with details and has recognized their bearing upon the broad lines of our work.

The means used to get visitors may be divided into mechanical and personal. The mechanical means are: putting brief, pointed appeals in the newspapers, placing placards in the rooms of Christian associations and divinity schools, reading short notices in churches and public meetngs, and printing annual reports. A notice read in church will attract more attention if the minister adds a word of his own. A newspaper item asking for a visitor who can speak a certain foreign language almost always brings one or two volunteers; and what better tie between strangers in our land and the friend they find here than a knowledge of their native tongue?

While much may be accomplished by mechanical means, all our conferences agree that personal work is still more effective. Most of our new workers are secured by those already interested. Sometimes it is a help to take to a possible visitor written sketches of a few families, which emphasize their good points as well as their bad ones, and tell what a visitor might do.

They who refer families to us can in some cases be secured as visitors; and as this continues an interest already aroused, it is a natural and helpful arrangement.

Those who are invited to attend the meetings, or asked to help in the clerical work, may in the end become visitors. Either plan brings them under the influence of the conference, and allows the work they hear about to make its own persuasive impression.

All these methods are worth trying,—the mechanical ones at judicious intervals, the personal in different directions at every opportunity.

Who shall do this personal work? I think the committee must bear the responsibility of enlisting visitors and keeping them interested. A wise committee becomes familiar with the condition of the families visited, shows a constant interest in the visitor's work, gives information and suggestions, urges the visitor to use his ingenuity, and encourages him to keep on, neither deserting his family when discouraged, nor deeming himself of no use when they are prosperous. When a committee does all this, visitors are glad to bring from time to time fresh recruits to a service they have found helpful and inspiring.

Let the committee, on the other hand, act chiefly as an adviser of its paid agent, and decide what shall be done in the crisis which poverty brings, without any long looks ahead to see what preventive measures may be initiated now, or be led away by general schemes to the neglect of individual work, expecting that each visitor will go on for himself after a family has been assigned to him, and the number of visitors will steadily diminish.

One who holds only the position of a visitor can help to convert a committee which fails on the friendly side of the work, if patient, good-tempered, and in earnest in the desire to strengthen the work of the conference. Written reports which include direct questions as to the problems in hand and which require an answer, make the committee think about the visitor's work. They become interested in the constantly changing problem of the family, and the experience gained in one case enables them to offer suggestions to other visitors.

Visitors, however, rarely try to improve a committee's plan or have patience to continue to submit questions, if, in return, they receive no helpful suggestions. So it is to members of committees that we naturally look for a change in methods. One member can accomplish much by patient effort,—by bringing up problems about his own families, by keeping watch of other visitors, and bringing before the committee questions which these visitors have not asked, because they were too shy or too ignorant of the relations of their work. And, when the right time comes, he will find it easy to introduce a system which shall make sure that no visitor or family is neglected. An earnest member of the committee who is willing to sow seed through one year is pretty sure to reap a harvest of more visitors and better work the next.

Given a committee very much in earnest, whom do they want for visitors? At first, those who would pretty surely work well together; after that, persons of as varied training and interests as possible,—men and women both. Don't shut the door against the men by calling yourselves "women visitors." If young women offer, don't refuse them, but set them to work. At least, let them help at the office, and be sent on special errands to the better sort of dwellings, to the hospitals, etc., till the committee can judge whether they have the character and courage to fit them for visiting; for it is character, and not age, which decides the question. It is a pity to lose the power of youth. It is only to the young girl that the sad old woman says: "You bring sunshine into my life. You make me think of what I used to be."

Having got the first visitors, how shall we keep them? Visitors feel the attitude of the conference and committee toward them, and are attracted or repelled by it. I have seen visitors' meetings where the committee only, and not the visitors, had votes: others where the visitors never saw the directors of the district, although bound by their decisions. I did not wonder that the number of visitors was small.

One of the most important advantages of all this second class of benefits lies in the opportunity it gives for personal acquaintance and mutual service between sets of people who, but for some such link, would live all their lives in absolute ignorance of each other's best qualities, or, indeed, of each other's existence. If only the members of each community can meet as human beings, can have some sort of knowledge of each other, and can bring to each other the benefits which each finds in his or her own special sphere, we shall have a healthy social existence. Some of us lack the independence, the strength of character, the courage and practical ability which come from contact with real life, from the necessity of having to work for one's daily bread, while again those who have had to face poverty and hardship from their youth up, have often never been able to gain the beauty and grace of character which education and the contact with the minds of the great of all ages ought, at least, to teach. If those who have had these latter advantages can place their high moral standards, their trained intellects, their refined tastes at the service of those who have not been so favored, while they learn from them the higher virtues of courage, patience, self-sacrifice, and industry, both will be blessed.

In neither of these classes of public service can we trace the germ of evil. They are all aimed at the education of the mind or character and whatever of good can be learned by any human being is so much gain both to the individual and to the world at large. We may safely *teach* all the good and useful things we can, and may safely learn them, feeling sure that they have the divine quality of Eternal Life and will continue to live and benefit mankind after we have passed away.

The true idea, as it seems to me, is that all form one company of workers, who meet to be of service to each other, the committee being those fitted by experience, leisure, or administrative ability to render the greatest help to other visitors. Their power of leadership will grow out of their helpfulness, and does not inhere in their position.*

It creates sympathy if the members of the committee are themselves visitors. There are some wise exceptions to this rule; but no amount of desultory work—taking up cases in emergencies, etc.—can fit one as well for committee work as continued visiting to one or two families, learning to know them thoroughly, and standing by them to the end. If one can add the emergency work, it is better, but by no means omit the continuous visiting.

The visitor should be helped to feel his double responsibility,—toward the poor family because it needs his thought and interest, and toward the conference because he is acting in its behalf.

Another point in keeping visitors is to prevent their getting into difficulties. One of the most dangerous, because it is so subtle, is the giving of relief. The visitor is likely, if he gives aid himself, to be satisfied

* Occasional joint conferences of district committees broaden their views. The history of a typical case, with pauses for discussion, where a decision was needed, has proved a helpful basis for such meetings.

with that, and lose sight of the real aim of his work. The poor family catches its cue from him,—looks upon him merely as an alms-giver ; and very soon he gives up in disgust, and leaves the work, with an opinion of the poor which they do not deserve ; he drew out the lower qualities in them. Do not let the visitor give from his own pocket to his own family, but get relief, if really necessary and wise, or show him how to get it, and make sure that it is prompt and adequate, and accomplishes something more than temporary relief from suffering. After several years, when a friendship is fully established, help may perhaps come from the visitor as from a personal friend ; but, even then, be cautious.

Sometimes a visitor will ask approval and help in an unwise plan for his family. When he cannot be convinced that some other method is better, and no serious harm to the family is likely to follow, he may well be allowed to try his own way, with the understanding that it is an experiment to be watched. But there is danger in weak concession to a visitor, simply to keep and encourage him. In undertaking co-operative work, he of course agrees to abide by the decision of the majority ; and he will respect the work more, if we are true to our convictions. Indeed, a visitor often realizes that his own nearness to the family sometimes warps his judgment.

The visitor hopes to form a permanent relation ; but if, at first, there is some obvious charity work to be done, such as obtaining relief, attention in sickness, getting work, etc., there is danger of his making no tie with the family which will hold when that emergency is passed. The committee can prevent this by suggesting some simple ways of discovering their tastes—as by the gift of a flower, the loan of a book, playing games with the children, reading to the old father, an arrangement for some slight pleasure with the visitor, which will let them see that he really cares for them as persons, and not merely as sick or poor. When there is no emergency at first, the committee can suggest ways of finding the slight excuse which each of the first five or six visits needs. When one must wait a long time before opportunity comes for some most needed action, suggestions of other sorts of work to be done for the family will keep the visitor from growing impatient or down-hearted. It may seem an odd way to help a visitor, but it sometimes works in such a time of waiting,—to persuade him to take another family, where something may be accomplished more quickly. And, in general, it seems wise to give a new visitor two families. The contrast between them helps to keep him interested in both.

Volunteers sometimes lose patience, because other duties prevent their doing all they wish for their poor friends. The committee can help by finding another visitor to aid in an emergency, by asking a gentleman to help a lady in some one part of the work, or *vice versa*. But here, again, be careful not to go too far in relieving the visitor's responsibility for the family, else he loses his interest, and you lose him.

The meetings of visitors, rightly managed, are a great power of education. In these meetings and in talking or writing to visitors, details should not be allowed to hide the principles on which the work rests. The principles should be discussed and the reasons for them given again and again, as new visitors come to the meetings, or as new knowledge invites a change of policy.

If visitors report to the agent during the week, the committee can consider all the cases beforehand, and bring to the conference those only which are of chief importance for such a meeting, the visitor, of course, being drawn into the discussion. A general opportunity at the beginning and end of the meeting for any visitor to bring up a special case does away with the necessity of calling on each visitor in turn,—a practice which crowds the business and drives away visitors who will not speak before others.

If, as each case is brought up, no matter how well known to constant attendants, some member of the committee interrupts to say, "This is a widow, struggling with the care of five children, the youngest a cripple," etc., the problem will be much clearer to all present, and the discussion, therefore, more likely to bring out suggestions. Otherwise, the visitor gives but a divided attention to stories whose full purport he does not comprehend, and is apt to leave as soon as his own problem has been as vaguely discussed.

The committee should make the visitor feel that, if he is doing his own work with reasonable thoroughness, even for but one or two families, it means that he knows eight or ten individual lives, and many questions will arise in the conference where his counsel will be of value. Once make the visitor feel that he is really of use to others, and he is pretty sure to keep coming, if he can.

Let the aim be to make the meetings helpful, and they will be interesting. When the attempt is primarily to make them "interesting," they are apt to degenerate into "entertaining" ; and the earnest workers would rather spend their time in visiting.

But committees will ask, "Cannot our paid agent look after the visitors?" An agent alone cannot do much ; he can *help* a great deal. An agent forms a fixed centre for the work, knows the families,—as he has made the first investigation,—is familiar with the policy of the committee, and at hand for all emergencies and for consultation with the individual visitor about details. He can persuade those who refer families to become visitors, but otherwise he has little opportunity for securing new workers. Once when I asked an agent about this, she answered, "No ; I never got a visitor for our committee, but I never lost them one."

If the agent notices in his first visit the little things, especially the good points which the visitor can use in forming an acquaintance, and tries to get an idea of the family as people, and not merely as "a case," he will be able, even if he never sees the family again, to talk them over with the visitor in a familiar way, which is not possible to any great extent in the conference meetings. A prompt investigation outside of the home and careful keeping of records make the agent helpful to the visitors. He can show the volunteer clerks, who come for an hour or two a week, the use of the work they do, and inspire in them an interest in visiting. When they become visitors, he must have patience to teach the clerical work to new volunteers. He can discourage the poor people from coming to his office except in emergencies, going to them himself or sending the visitor ; thus he makes his relation to them appear more friendly than official, while his office hours are reserved for consultations with the visitors.* He can be careful to represent the committee faithfully to the visitors, and the visitors to the committee. He can learn from each visitor something that will help him to make suggestions to others. He can study the visitors, and suggest from time to time one who might be added to the committee. He can propose new methods of work, and especially he can be patient with the visitors' shortcomings. The results will repay him ; for, although there may be more mistakes at first than if he worked alone, he can reach through the visitors a much larger number of people, and exercise a more constant influence over them, and there will be more successes in the end.

In the larger societies there is another paid worker—the general secretary,—who can also help on this work of friendly visiting. He has a view of the whole field, and can learn things from one district which will help another.

The general secretary gets the drift of the work of a conference from reading the reports of cases as they are sent to the central office ; but we all know it is dangerous to judge by that alone. Good work is sometimes poorly reported. I should advise taking one district at a time, and attending all the meetings for a month or more, to learn just what is being done. This is much more fruitful than attending as many meetings at intervals. If he thinks the conference needs improvement, let him help it along a little, and then watch it without trying to do the work himself. Discriminating praise and suggestions will help far more than criticism which provides no remedy. If he sees a committee content with routine work, he can look for some one among the visitors who always wants to know the why and the wherefore, and when the right time comes, suggest his election on the committee, in the hope of stirring them to more thought in their work. Whatever the need and however near at hand the remedy may be, he must bide his time, often making his suggestions through others and waiting for the seed to take root. Forcing the matter would only make it worse.

A general secretary, like members of committees, will do better work if he is a volunteer visitor himself. I can testify that it gives a fresh interest to all one's work. A family that can be visited on the way home does not take too much time, and one need not undertake another till the friendly relation is firmly established and less time is required.

After all, is it worth this trouble to get and keep visitors? I believe it is. Without this personal service, this man-to-man work, the most generous relief is inadequate, investigation fails to be truly helpful, and co-operation wants the connecting link that shall bring good results out of good intentions. Especially all these things—relief, investigation, co-operation,—excellent as they are, lack the power and even the opportunity of influencing character.

JAIL INSPECTION.

The legislature of the State of Michigan has passed the following act :

In each county of this State the judge of probate, the county agent of the State Board of Corrections and Charities, together with the county superintendents of the poor, shall be inspectors of the jail respectively. The judge of probate shall be chairman, and shall call such jail inspectors together, whenever necessary, to inspect the jail, as hereinafter provided.

It shall be the duty of such inspectors to visit and inspect the jails in the month of February, and also in the month of September, in each year, and make and sign in duplicate a detailed report of their inspection and of the condition of such jail at the time of inspection, also as to the manner in which the laws of this State as to the separation and classification of persons confined in such jail are complied with, with such recommendations as to changes in the management of the jail and alterations in or additions to the jail, as to such inspectors shall seem proper, one of which duplicate reports shall be forthwith transmitted to the secretary of the State Board of Charities, and the other duplicate shall, by the chairman or one of the inspectors, in person, be presented to the board of supervisors on the first day thereafter that the said board shall be in session ; and it shall be the duty of said board of supervisors to take such action in the premises as they shall deem necessary.

* In one district in Boston during the last year, a "daily committee" of one member of the executive and one visitor has met at the office during the office hours (11 to 1), helping the agent to decide what shall be done in emergencies, talking with the visitors who call, and considering all matters which have come up since the previous day. The more important are put aside, if possible, and marked to come up at the full committee or conference. The assignments to certain days bring the same persons to the office about once a fortnight. The experiment has so far proved successful, insuring prompt action, calling out new powers in visitors, etc. Next season, other conferences may try it ; and it remains to be seen whether it will work as well under their conditions.

BARBARISM IN POLITICS.

The *Union Signal*, the official organ of the Women's Christian Temperance Union, prints the following original item of intelligence on its first page :

The prohibition fight in Springfield, Missouri, was one of the hardest fought of the season, and resulted in victory. . . . A scurrilous attack on the ladies was printed in one of the city papers. The type-setter who set it up was "treated" by the liquor men till he became so drunk that he stumbled across the railroad track in front of a railroad train which severed his head from his body. The undertaker who laid him out placed his head in the right position in the coffin and supported it on either side by a whiskey bottle, showing the cause of his death. This ghastly object-lesson, seen by hundreds, turned many votes.

A more shocking display of savage inhumanity than this cannot often have disgraced the annals of American politics : it would not have surprised us, during the civil war. To offer a brutal and uncalled-for insult to a dead body, in the name of morals and religion ! What a travesty on every thing sacred ! An undertaker capable of such an action is unfit, by reason of his lack of the ordinary sensibilities which lift mankind above the level of the lower animals, to cross the threshold of a house in mourning. Was there no one in the town named, to protest against it ? It is this excess of passion which hinders the advance of the cause of prohibition with those who love temperance but hate intolerance. It is intemperate and unchristian, and we are amazed that the gentle and devoted women who edit the *Signal* should have failed to express any horror at so unusual a display of cruelty, more worthy of the age of torture than of the latter half of the nineteenth century. We pity the man whose vices brought him to such an untimely end : how can any one rejoice over his destruction, much less exult in it ? We do not understand it. It is the spirit of the wild Indian who mutilates the corpse of a foe slain upon the field of battle.

ASSISTED EMIGRATION OF CHILDREN FROM ENGLAND.

To the Editor of the INTERNATIONAL RECORD OF CHARITIES AND CORRECTION :

SIR :—The paragraph which you quote from an Eastern paper in regard to two English children sent out recently to Philadelphia by Mr. Mark Whitwell, of Bristol, England, might leave some misapprehensions. There have not been many of these children sent. I can think now of only six in the past two years. Of these, four fine active lads were landed at New York a year ago last spring, and though some of the Commissioners of Emigration objected, the opinion of the Court, before which the matter came, induced the Commissioners to let the lads go to the homes in the West selected for them by Mr. Whitwell, the judge even offering to pay $100 towards the expense of transfer, if it were necessary. This action of the Court and Commissioners was undoubtedly influenced by the facts that the lads were an intelligent, decent class of boys, trained in trades, and were not paupers, their expenses being paid by Mr. Whitwell, and they going direct to some friends of his in the West. The counsel for the lads stated, what was true, that the boys were the very best class of emigrants that could be admitted to this country, being picked lads who were skilled in trades, and under no charge or suspicion of crime. He also stated, what was true, that Mr. Whitwell was a man of most humane feelings, of large fortune, and the trustee of an "Industrial School" in Bristol, which corresponds to a "Home for the Friendless" here, where no children who had committed crimes were admitted, but only the unfortunate.

Mr. Whitwell (who, by the way, is not a "magistrate") was in the habit of giving as a prize to the best boys and girls, a chance in the West, and a ticket on one of his own steamers. The children he had thus sent out had turned out so well, and the Western employers were so eager to get them, especially the little girls to train as domestics, that he had despatched a few every year for some years entirely at his own cost and responsibility. The lawyer stated that Mr. Whitwell had many friends in the West, many of whom had adopted these children.

Now as to the connection of the New York Children's Aid Society in the matter, my impression is that we first knew of this "assisted emigration" in our labors at Castle Garden, finding some English children (from other parties than Mr. Whitwell, in Bristol) sent out without proper supervision, and left to themselves in New York. We sheltered these in our lodging-houses, and wrote to the Bristol Missions that such charities were indiscreet and injurious. We met also with Mr. Whitwell's children occasionally, who, however, were under some personal care and responsibility. Mr. Whitwell asked us to forward some of these to homes he had selected in Kansas, Missouri, and other States, he having travelled much in the West and having many friends in that section. A few were in this way transported at Mr. Whitwell's expense. No one of them ever committed a crime, and they gave great satisfaction.

We have often advised Mr. Whitwell to give up this humane enterprise, because of the "Pauper Emigrant Act," and the public feeling opposed to it here. But he has felt that he did not violate the spirit of that law, as he sent the children to friends at his own expense, and they did thoroughly well, and the Western people wanted them.

We knew nothing about the two little girls sent to Philadelphia recently to be adopted in Wisconsin, until a letter came from some one in Philadelphia in regard to them. Then we felt it our duty to Mr. Whitwell, who is an old friend, to shelter and protect the little ones if necessary. We do not desire this emigration in New York, as we have often said we have quite enough to do with our own poor children. But when children of any nationality are left adrift in our streets, we must shelter them and prevent their growing up as criminals. Respectfully yours,

C. L. BRACE,
Secretary Children's Aid Society.

NEW YORK, Oct. 26, 1887.

BOOKS AND PAMPHLETS RECEIVED.

The Labor-Value Fallacy, by M. L. Scudder, Jr., author of "Congested Prices," etc. Published by the Patriots' League, Chicago. Third Edition. Chicago : Jeffery Printing Co., 1887.—Pp. 112.

1886. City Document, No. 37. Report of the Commission of the American Society of Civil Engineers, upon the Sewerage Plan of Samuel M. Gray, City Engineer. Presented December 27, 1886. Providence ; Providence Press Co., Printers, 1886.—Pp. 22.

Girls' Reformatories. Reasons for establishing a Separate Girls' Reformatory, instead of rebuilding on the old site the edifice recently destroyed by fire at the State Industrial School formerly the Western House of Refuge, Rochester, N. Y. Embodied in a letter addressed to the Hon. James W. Husted, Speaker of the Assembly by Wm. P. Letchworth, Commissioner of the State Board of Charities, Eighth Judicial District, State of New York. Buffalo, N. Y. : Art-Printing Works of Matthews, Northrup, & Co., 1887.—Pp. 51.

Punishments and Discipline in Some of the Reformatories and Penal Institutions of the United States.—Pp. 28. [This is the report of a committee of the managers of the House of Refuge at Philadelphia.—Ed. RECORD.]

Report of the Third Conference of the National Association of Certified Reformatory and Industrial Schools. Held in York, June, 1885. Liverpool : Certified Industrial Schools' Printing Works, 33, Everton Terrace. 1885.

Conference of Managers of Reformatory and Industrial Institutions, held in Liverpool, June 9 to 12, 1887. Record of Proceedings. London : Reformatory and Refuge Union, 32, Charing Cross, S. W. 1887. —Pp. 148.

The Influence of the Dura Mater in Causing Pain, Reflex and Other Pheuomena, when Injured or Diseased. By W. B. Fletcher, M.D., Superintendent of the Indiana Hospital for the Insane. Reprinted from the Journal of the American Medical Association, August 13, 1887. Chicago : Printed at the office of the American Medical Association, 1888.— Pp. 4.

Clinical Case. Eight Cases of Trephining for Traumatic Insanity. By W. B. Fletcher, M.D., Superintendent of the Indiana Hospital for the Insane. [From the *American Journal of Insanity*, for October, 1887.]—Pp. 8.